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# IMPROVEMENT ERA.

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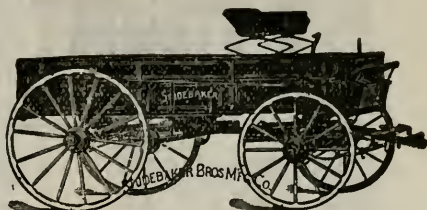
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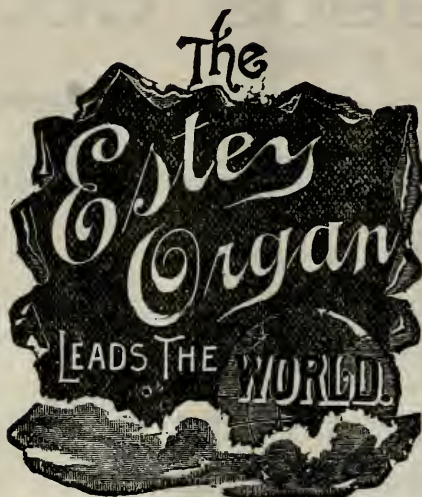
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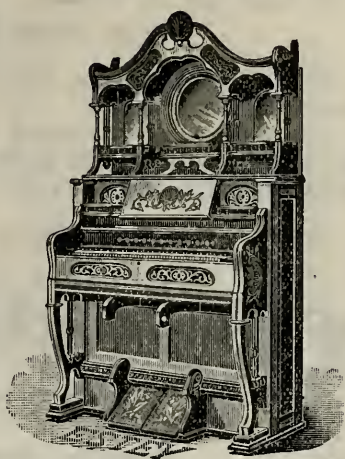


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# IMPROVEMENT ERA.

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No. 1.

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## THE ZIONIST MOVEMENT.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL  
COLLEGE, LOGAN.

---

Within the past three years, annual conferences have been held at Basle by eminent Jews throughout the world, who have had in view the restoration of the Jewish race to national life. These conferences are creating yearly more interest in the question of the return of the Jews to the home of their ancestors. More than forty years ago the movement toward Palestine began. Among the first to return to the home of their fathers were the Asiatic Jews, chiefly those speaking the Arabic language. They came from as far East as China, but mostly from Persia and the valley of the Mesopotamia. These early home-comers had little or no thought of colonization when they entered Palestine, but had been enthused with the idea that somehow or other it was a sacred duty to return to Jerusalem to die. On the western slope of the Mount of Olives they purchased burial places, some at fabulous prices. They were zealous to be buried within the shades of the walls which enclosed Mount Moriah, the spot where their sacred temple once stood. As early as fifteen years ago, this slope was

fairly well covered by modest slabs of rock that simply marked the final resting places of home-wandering Jews. Little by little the population of Jerusalem was thus increased and other places, sacred to the memory of the Jews, were sought out, and Jews went there to live and die.

The places next to Jerusalem most favored in Jewish thought were Tiberias, on the seashore, and Safed, a small town in the hills of northern Galilee. Some of these Jews had limited incomes, barely sufficient to maintain a scanty existence, while others were in a destitute condition. Thus located in the land of their ancestors and afflicted by various degrees of poverty, they made strong appeals to their wealthy brethren in Europe and America. Sometimes these appeals fell unheeded, but stories of their sufferings and devotion soon awakened interest in the wealthier Jews whose alms ameliorated the sufferings of members of their race who apparently preferred to die of starvation, in the land of sacred and cherished memory, than to live in ease and comfort on any other spot of the earth. The restrictions of the Turkish government had been partially removed, and thus one by one the Jews wandered back either as pilgrims to Jerusalem, or with the avowed intention of spending their remaining days about this sacred city. The pilgrims left their alms, bought souvenirs, rendered what aid they could, and carried the story of their suffering brethren to their homes. And thus began the awakening of modern Israel. In that awakening, too, the idea that the country might be reclaimed, also began to take root. There were rich valleys and broad plains that offered a reward for honest labor.

In the meantime, the condition of the Jews in Russia and Roumania became a matter of deep concern to their more fortunate brethren of western Europe, and Baron Hirsch, who always had the interest of his unfortunate race at heart, began the establishment of a fund looking to the colonization of the Jews in foreign countries. The new colonization was intended as an escape from the arbitrary decrees of the czar, and Baron Hirsch began now to look about the world for some suitable place where his brethren could secure a livelihood by engaging in agricultural pursuits. Investigations were made both in the western and eastern hemispheres, and the spot which commended itself at that time most



favorably to the consideration of those who were about to establish these new colonies was the Argentine Republic. This new land was a long way distant from the center of Jewish life. Many of the orthodox Jews, who had been accustomed to make pilgrimages to the Holy Land, felt that the establishment of the Jewish nation in the Argentine Republic meant the deportation of the race farther and farther from the land they loved best. The effort met with strong opposition. It created an opposing faction, who, although they did not offer Palestine as a place for colonization, felt that the Argentine Republic was too far from home. It was away from the busy marts, from those centers of civilization which offered progressive Jews the best opportunities, and the argument then often offered against the colonization of that country was that it committed the Jews to an exclusively agricultural life. They had been merchants, and if not merchants, peddlers. They had carried on a business of one kind or another in a large or a small way. They were willing to abandon that life in part, but they had stronger inclinations for mechanical and industrial pursuits, for manufacturing of various kinds, than they had for agriculture.

The efforts met with less and less encouragement. The Jews were unwilling to go there, even though the most encouraging promises were held out. Finally the efforts of Baron Hirsch created a rivalry among his rich brethren, and Baron Rothschild began the establishment of Jewish colonies in Palestine. For each family the latter built a small brick house, consisting of two or three rooms. Each member of the family received the use of the house and the land for a specified number of years, and a stipend of so much per month for each member of the family. Jews were invited thither from Roumania and southern Russia. A half dozen colonies thus began in the valley of the Esdrælon, but the most of them were located in the large plains of Sharon which skirt the shores of the Mediterranean. In the beginning these efforts seemed almost hopeless. The writer remembers visiting the colonies in the year 1886-7. The colonists had but little idea of pioneer or agricultural life. They would sometimes leave the farm in the middle of the day, go into their homes, clear aside the little furniture that afforded them small conveniences, start up the fiddle and

begin the dance. There was a lack of thrift and a spirit of idleness all around, and it really appeared as if the efforts of colonizing the Holy Land must be entirely futile.

But these discouraging features of colonial life were not regarded as insurmountable obstacles. Little by little the Jews found wealth in the soil. Men took courage from neighbors' successes; splendid vineyards were planted, and it was found that the land was possessed of latent wealth. Other colonies were established. But the Turkish government afforded little opportunity for trade with the outside world. It was difficult to transport the products of the soil. There were no markets abroad. These economical problems soon began to attract the attention of the more thoughtful and business-like Jews throughout Europe. They felt that if commercial schools could be established, if factories could be built, and some suitable relationship established between the Jew in the Holy Land and the Jew abroad, business might thrive in Palestine as it had thrived centuries ago.

At bottom, then, this recent Zionist movement is largely one of an economic character. It is also one that has forced itself upon the minds of thoughtful Jews by reason of the development that is now going on throughout Asia. Those who have followed the march of events in Asia Minor, who have witnessed the building of new railroads, who have seen what is likely to occur when the trans-Siberian railroad shall be finished, who look upon the partition of China as a foregone conclusion, who marvel at the wonderful developments of the Japanese race, need not be surprised that the Jews thought that Asia was to be redeemed, that the ancient seat of religion and civilization was again to come into prominence, that its rich soils, with the treasures of its mountains, were all to offer their abundance in response to the efforts and ingenuity of man. The Mediterranean, which had become almost as much deserted as the great Sahara, is now increasing its commerce and ships are traversing it in all directions, and it is clearly seen that Palestine must be, in some measure, in modern times what she was in the past—the great highway between the East and the West.

The idea, therefore, of a return to the Holy Land has its historic justification. It has found its gradual development in the movements of the past forty years. It is also an economic one, for

it offers great inducements for the future. And there is still another reason for this idea which is now taking growth in the Zionist movement. During the last century there has been a gradual development of liberty for the Jews throughout all Europe—Russia and Roumania excepted—and even in Russia there has been a growth of power, and in Europe there has been among the Jews an intellectual development that has created feelings of national pride. The Jew begins to feel his power, his place, and his influence in the world as he has not felt them for more than two centuries. He is an important factor in politics as well as in commerce. The Jewish schools, within the last thirty years, have turned out some of the most brilliant and promising scholars of the world; and with the feeling of this power comes the thought of its exercise. I speak chiefly of the orthodox Jew who has no idea that his race can ever become assimilated with other races, or that his habits and religion will ever so change that he can take on the characteristics of other races. The Jews have never so united as to become a partisan factor in national politics. In America there is no Jewish vote. They do not consolidate in Europe to achieve any race advantages or national purpose. They are constantly overshadowed by the fear of anti-semitism. They prefer to surrender their privileges or forego their political rights rather than to venture upon a career which they feel sure must result in the strongest race prejudice, prejudice that may be as direful to the Jew as it has been calamitous in the past. They have the power, they feel it; how and where shall it be exercised? Not in a Jewish faction in other countries; that is really impossible. It must be exercised where the Jew himself constitutes the great majority, where the Jewish idea is the prevailing one; and there is no country in the world, which the Jew can look upon, that affords as excellent an opportunity for working out the manifest destiny of his race, as he now sees it, as Palestine.

So that within the last ten years new ambitions, new economic questions, religious rivalry, and race communion, have all conspired to create a feeling in favor of the Holy Land. Dr. Hertzl, an eminent journalist of Vienna, was one of the first to fully grasp the situation. He wrote a pamphlet on the subject. However, at first the appeal was little noticed, but it soon created



an intense interest among the Jews. In 1897, a conference of those in favor of this movement was called to meet in Basle, Switzerland. It faced strong opposition, especially among the leading Rabbis of England and America. The commercial classes, as a rule, did not support it, but still it appealed strongly to the racial side of Jewish life. Zionism had its economic aspect, and Jewish economists were attracted by that. It had its religious aspect, and the orthodox Jews were attracted by that. It had its national aspect, and the young scholars from the universities were attracted by that. It offered an asylum for those of Roumania and Russia, who still feel the heavy hand of their oppressors, and they were attracted by that.

Thus we see how it appeals to every phase of Jewish character and nationality. In the beginning, the movement was radically opposed. It was called Hertzl's folly. By some it was looked upon as something more serious than folly. It was thought that it would arouse old antagonisms, that the Turkish government would oppress the Jew, there being more than 60,000 of them already in Palestine. It was believed that Russia, which has so much interest in some of the sacred places of Palestine, would strongly oppose any concerted movement, and that by these oppositions new dangers would come to the unfortunate race.

However, the Zionists were not daunted. Another conference met in 1898. It manifested greater life, and showed that there was a spirit of conciliation among the orthodox Jews of every land. The German Jew, the Spanish Jew, the Arabic Jew were there from both hemispheres, and in the synagogue at Basle offered a prayer in the Hebrew tongue with an unanimity which betokened an enthusiasm that the critics of this movement felt was entirely wanting. While the movement may have had its origin largely in a religious feeling, economic questions soon began to develop, and the third conference which was held in Basle, August 16th of this year, developed political aspects. The Christian powers were to be sounded; the Sultan of Turkey was to be approached; a colonial trust company was to be formed, and altogether the movement has now so grown as to give assurance of permanent life. A corporation has been organized in London under English law. A trust company is now to be established

carrying a capital of ten million dollars. Since June last more than a million of this sum has been contributed, not by the wealthy Jews but by the proletariat of America and Europe. Thousands and tens of thousands of Jews are taking stock in this company, which has a final object in the purchase of land in Palestine and the aid of those who are already there, and it will further undertake the establishment of factories as well as the development of the soil. The leaders assert their intention to acknowledge the suzerainty of the Sultan. They want autonomy for local government. They will ask for commercial freedom, but are willing to pay a royalty to the Sultan of Turkey.

So imbued have these Jews become with the idea of national life that they have already selected a national flag. It is to be the six-pointed shield of David, in blue, on a ground of white. The new societies aiding the Zionist movement have increased tenfold within the last two years, and whatever may be said about the universality of this movement, it is certain that it has already received strength sufficient to make itself felt and to direct its activities along lines of practical value. The number of Jews in Palestine at the present time is estimated all the way from sixty to eighty thousand. It is said also that in that country there are 600,000 inhabitants, but it may be doubted whether there is so large a number. A railroad has already been built from Jaffa to Jerusalem, and one must sooner or later be built from Haifa to the interior, and beyond the Jordan. Technical schools are established, and at the present time there is an energy and enthusiasm manifested among the Jewish race that have never been felt since its dispersion. There is behind all this movement, likewise, a moral force. The idea prevails among the Jews that they can promote the advancement of learning and morality by adherence to their ancient religion; that their sacred records have been the inspiration of Christians, and that a rejuvenated life and a return to those fundamental principles which made them great as a nation, will produce the same blessings and advantages to the future that the written word has furnished for the past.

It may be said in concluding, however, that there is no immediate intention of purchasing the Holy Land. The idea prevails that those who are there at the present time may be strengthened

in their position, that new land may be purchased, and that step by step, agriculture and manufacturing may go on, and that in the meantime, the Jews are sufficiently strong in the world to afford a market for the products of their brethren in the Holy Land. But it is doubtful if this gradual process can be carried on. If it is, it will be because of the difficulties which the Turkish government puts in the way of the movement. Many Jews will not wait for the action of the Turkish government. They will go there; they will make efforts on their own account, and if the progress of this Zionist movement is as vigorous in the next ten years as it has been in the past three, it is only a question of a few years before the transformation of the Holy Land shall begin, when its hillsides will be replanted by forests, when the streams will gush forth and pour their life-giving substance into the valleys below; and it is not beyond the possibilities of human reckoning to calculate that within the next two decades, five or six million Jews will find themselves established again in the land of their forefathers.

We are at the close of the nineteenth century. It is an age of electricity. It is an age of great financial schemes. Plans are barely made before they are carried into execution, and the new movement has an idea as well as an ideal, and in the long run, ideas shape themselves into history, and history is made so rapidly that we scarcely contemplate the possibilities before we are faced by the reality of great movements of this character. The Jew is in earnest. He has the energy, the wealth, and the intellect, and will soon attain the results of the present effort, and the conquest will be his. From this time on, the Zionist movement may be classed among the great problems of the world's history.



## A REVERIE.

BY H. W. NAISBITT.

---

I linger 'mid the shadows flitting o'er this life's highway,  
Its sunshine blinds my vision, and I look too far away;  
I can stand the cloud or raindrops, or mists which hide from sight  
Each winding curve my steps must take before 'tis truly night.

The mountain top, the widespread vales, have not that loving spell  
Which quiet nook, and leafy lanes, and bounded vistas tell;  
The little and the nearest-by, my soul with rapture thrill  
Far more than landscapes spreading out, which unknown distance fill.

All detail fades, at sea, on land, excess is mind o'erthrown;  
Mayhap 'tis great and grand in moods, uncoveted, unknown;  
'Tis wealth, embarrassing—too much, for simple common ken,  
And soul shrinks from this mighty whole to meaner things of men.

In dreams of thought some see afar, dominions, thrones and kings;  
They soar amid eternities, as if on seraph's wings;  
I only ask a humble place, a sphere within my reach,  
To meet my duty day by day, and then its lessons teach.

This task, well done, will Heaven give, whate'er that bliss may be;  
It may not be a crown or throne, where there is no more sea;  
But 't will be sweet in rest, or work, as He may think 'tis best,  
And I shall love, I hope, His will, for I have proved it best.

# FIRST MISSION TO THE LAMANITES.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

---

The American Indians are of the house of Israel. The Book of Mormon is a history of their forefathers, whom it terms Lamanites and who came originally from Palestine to America. That book, revealed by an angel to Joseph Smith, the Prophet, and by him translated into English by the power of God, and published to the world in 1830, says that the Lamanites once were "a white and delightsome people," and that they will be again through obedience to the Gospel of our Lord and Savior Jesus Christ, their dark skins being a curse inflicted upon them by the Almighty for their sins many generations ago. That book also states that a great work will be done among the Lamanites in regard to the Gospel in the latter days.\*

Since the organization of the Church of Jesus Christ of Latter-day Saints, in 1830, numerous missions have been engaged in to and amongst the Indians, in different parts of North America, with varying success. In some instances many have believed in the Gospel restored through Joseph Smith, and have been baptized for the remission of their sins.

In the summer and fall of 1830, after the publication of the Book of Mormon, several of the Elders manifested a great desire concerning the Lamanites in the west, hoping the time had come when the promises of the Lord respecting them were about to be fulfilled. It was agreed that Joseph Smith should enquire of the Lord respecting the propriety of sending Elders among them,

---

\*Read II Nephi 30: 3-6.

which was done accordingly, and in September, a revelation was received, of which the following is a portion, relating to Oliver Cowdery:

“And now, behold, I say unto you, that you shall go unto the Lamanites and preach the Gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my Church to be established among them.”

In the same month a revelation was given through Joseph to Peter Whitmer, on the same subject, the following being an extract:

“Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come that it is expedient in me that you shall open your mouth to declare my Gospel; therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you.

“And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance: for I have given unto him power to build up my Church among the Lamanites.”

Another revelation, in this connection, was given in October of the same year, through Joseph, to Parley P. Pratt and Ziba Peterson, of which the following is a part:

“And now, concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my Gospel and learn of me, and be meek and lowly of heart;

“And that which I have appointed unto him is, that he shall go with my servants Oliver Cowdery and Peter Whitmer, Jun., into the wilderness among the Lamanites;

“And Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst; and I am their advocate with the Father.”

The four brethren named immediately began to make preparations for their journey, from Fayette, western New York, to the borders of the Lamanites, which were then on the western boundaries of the state of Missouri and of the United States, some fifteen hundred miles distant. As soon as the missionary brethren were ready, they bid adieu to their relatives, brethren and friends, and commenced their journey late in October, 1830. They started on foot, “preaching by the way, and leaving a sealing testimony



behind them, lifting up their voices like a trump in the different villages through which they passed." This was the first mission through the western states and to the Lamanites since the organization of the Church.

As stated in the revelations, the missionaries were Oliver Cowdery, Peter Whitmer, Jun., Parley P. Pratt and Ziba Peterson.

When near Buffalo, these missionaries called on an Indian nation and spent part of a day with them instructing them in regard to their forefathers. The Indians received the brethren kindly and manifested much interest in their message. Two copies of the Book of Mormon were given to certain of the Indians who could read.

The missionaries continued their journey and about two hundred miles further called on Mr. Sidney Rigdon, living about two miles from Kirtland, Ohio, who was a former friend and instructor of Elder Parley P. Pratt, when in the Reformed Baptist Society. Mr. Rigdon entertained the missionaries cordially and hospitably. They presented him with a Book of Mormon, which he received with much interest.

The missionaries remained in Kirtland and neighborhood a considerable time, visiting from house to house, preaching the Gospel. Their labors resulted in Mr. Rigdon and a number of others being converted and baptized. In two or three weeks one hundred and twenty-seven souls were baptized in that region, and the number in a short time afterward increased to one thousand. After ordaining several brethren to the ministry, the missionaries took leave of the Saints and resumed their journey westward.

Fifty miles west of Kirtland, the missionaries found some people who wished to entertain them and hear them preach, while others were much opposed to them. Simeon Carter kindly took them in, and entertained them. In the evening, while they were reading to him and explaining the Book of Mormon, there came a knock at the door and an officer entered with a warrant from a magistrate, named Byington, to arrest Elder Pratt on a frivolous charge. He and another of the brethren accompanied the officer a couple of miles in the dark to the place of trial before false witnesses and a judge who boasted of his intention to put the missionaries in prison, to test the powers of their apostleship, as he said.

Elder Pratt concluded to make no defense. He was ordered to prison, or to pay a sum of money which he did not have. But the two were kept in court till near midnight and urged to settle the matter by paying the money demanded. At Elder Pratt's request, Brother Peterson sang the hymn, "Oh how happy are they," which exasperated the court still more.

Elder Pratt proposed that if the witnesses would repent of their false swearing and the magistrate of his unjust and wicked judgment and of his persecution, blackguardism and abuse, and all kneel down together, the two brethren would pray for them, that God might forgive them. "My big bull dog pray for me," said the judge. "The devil help us," exclaimed another. The court adjourned, and Elder Pratt was taken to a public house near by and locked in.

In the morning the officer took Elder Pratt to breakfast. Afterward, while waiting for him to be taken to prison, his fellow missionaries came along and called to see him. He told them to pursue their journey and he would soon overtake them.

The following is from Elder Pratt's Autobiography:

"After sitting awhile by the fire in charge of the officer, I requested to step out. I walked out into the public square, accompanied by him. Said I, 'Mr. Peabody, are you good at a race?' 'No,' said he, 'but my big bull dog is, and he has been trained to assist me in my office these several years; he will take any man down at my bidding.' 'Well, Mr. Peabody, you compelled me to go a mile, I have gone with you two miles. You have given me an opportunity to preach, sing, and have also entertained me with lodging and breakfast. I must now go on my journey; if you are good at a race you can accompany me. I thank you for all your kindness—good day, sir.'

"I then started on my journey, while he stood amazed and not able to step one foot before the other. Seeing this, I halted, turned to him and again invited him to a race. He still stood amazed. I then renewed my exertions, and soon increased my speed to something like that of a deer. He did not awake from his astonishment sufficiently to start in pursuit till I had gained, perhaps, two hundred yards. I had already leaped a fence, and was making my way through a field to the forest on the right of

the road. He now came hallowing after me, and shouting to his dog to seize me. The dog, being one of the largest I ever saw, came close on my footsteps with all his fury; the officer behind still in pursuit, clapping his hands and hallooing, 'Stu-boy, stu-boy—take him, Watch—lay hold of him, I say—down with him,' and pointing his finger in the direction I was running. The dog was fast overtaking me, and in the act of leaping upon me, when, quick as lightning, the thought struck me to assist the officer, in sending the dog with all fury to the forest, a little distance before me. I pointed my finger in that direction, clapped my hands, and shouted in imitation of the officer. The dog hastened past me with redoubled speed towards the forest; being urged by the officer and myself, and both of us running in the same direction.

"Gaining the forest, I soon lost sight of the officer and dog, and have not seen them since. I took a back course, crossed the road, took round into the wilderness, on the left, and made the road again in time to cross a bridge over Vermilion River, where I was hailed by half a dozen men, who had been anxiously waiting our arrival to that part of the country, and who urged me very earnestly to stop and preach. I told them that I could not then do it, for an officer was on my track. I passed on six miles further, through mud and rain, and overtook the brethren, and preached the same evening to a crowded audience, among whom we were well entertained."

After several days' travel, the missionaries arrived at Sandusky, in western Ohio, where the Wyandot tribe or nation of Indians resided. The missionaries called on them and were well received, spending several days with them and laying before them the record of their forefathers. The Indians rejoiced in the tidings, bade the missionaries God speed, and desired them to write regarding their success among the tribes further west, who had removed to the Indian Territory, where the Wyandots expected soon to follow.

Leaving that people, the missionaries continued on to Cincinnati, where they staid several days, preaching, though not with much success. About December 20th, they took passage on a steamer for St. Louis. At the mouth of the Ohio, the river was blocked with ice and the boat stopped. They landed and went on foot about two hundred miles, halting for several days in Illinois,



about twenty miles from St. Louis, in consequence of a severe storm of rain and snow lasting a week or more, the snow falling in some places [nearly three feet deep. Although in the midst of strangers, the missionaries were kindly entertained, found many friends, and preached to large congregations in several neighborhoods. Elder Pratt continues:

“In the beginning of 1831, we renewed our journey; and, passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak north-west wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the mid-day sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and corn bread and raw pork. We often ate our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

“After much fatigue and some suffering we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

“This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the Gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming and organizing many hundreds of people into churches of Latter-day Saints.

“This was the first mission performed by the Elders of the Church in any of the States west of New York, and we were the first members of the same which were ever on this frontier.”

Two of the missionary Elders began to work as tailors, while the others crossed the frontier and commenced their mission among the Indians or Lamanites, passing one night among the Shawnees, and the next day crossing the Kansas river and going among the Delawares.

Inquiring for the residence of the principal chief, the missionaries were introduced to an aged and venerable looking man, who had long stood at the head of the Delawares, and had been looked up to as the great grandfather, or sachem, of ten nations or tribes. His lodge was a two-roomed cabin, and he was seated on a sofa of furs, skins and blankets, before a large fire in the center of the room. His wives were neatly dressed in calicoes and skins, and wore many silver ornaments. As the brethren entered the cabin, the chief took them by the hand with a hearty welcome, and motioned them to be seated on some blankets or robes. At his bidding, his wives set before the brethren a tin pan full of beans and corn boiled together; very good eating, although the three brethren had to use alternately the same wooden spoon.

The missionary brethren, through an interpreter, made known their errand, told of the Book of Mormon, and asked the chief to call the council of his nation together and give the missionaries a full hearing. He promised to consider till next day, meantime recommending them to the care of Mr. Pool, their government blacksmith, who entertained them kindly and comfortably.

Next morning the missionaries again called on Mr. Anderson, the old chief, and spoke further of the book. He did not want to call his council, made excuses, and then refused, as he had ever been opposed to the presence of missionaries among his tribe. But the conversation continued, and finally the chief began to understand the nature of the book. Then his mind changed, he became suddenly interested, sent a messenger, and in about an hour some forty men assembled in his lodge, shook hands with the missionaries, and sat down in grave and dignified silence. The chief then requested the missionaries to proceed, and Elder Cowdery addressed the council as follows:

“Aged Chief and Venerable Council of the Delaware Nation: we are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts, and which will do the red man good as well as the pale face.

“Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers, their possessions are small, and the pale faces are many.

“Thousands of moons ago, when the red men’s forefathers dwelt in peace and possessed this whole land, the great Spirit talked with them, and revealed his law and his will, and much knowledge to their wise men and prophets. This they wrote in a book, together with their history and the things which should befall their children in the latter days.

“This book was written on plates of gold, and handed down from father to son for many ages and generations.

“It was then that the people prospered, and were strong and mighty; they cultivated the earth, built buildings and cities, and abounded in all good things, as the pale faces now do.

“But they became wicked, they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the book. The Great Spirit became angry, and would speak to them no more; they had no more good and wise dreams, no more visions, no more angels sent among them by the Great Spirit, and the Lord commanded Mormon and Moroni, their last wise men and prophets, to hide the book in the earth that it might be preserved in safety and be found and made known in the latter day to the pale faces who should possess the land, that they might again make it known to the red men, in order to restore them to the knowledge of the will of the Great Spirit and to his favor. And if the red men would then receive this book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges, should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the pale faces, who were willing to believe and obey the same book, and be good men and live in peace.

“Then should the red men become great, and have plenty to eat and good clothes to wear, and should be in favor with the Great Spirit and be his children, while he would be their Great Father, and talk with them, and raise up prophets and wise and good men among them again, who should teach them many things.

"This book which contained these things was hid in the earth by Moroni in a hill called by him Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario County.

"In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth; and the great Spirit sent an angel to him and told him where this book was hid by Moroni, and commanded him to go and get it. He accordingly went to the place and dug in the earth and found the book written on golden plates.

"But it was written in the language of the forefathers of the red man; therefore this young man, being a pale face, could not understand it, but the angel told him and showed him, and gave him knowledge of the language, and how to interpret the book. So he interpreted it into the language of the pale faces, and wrote it on paper, and caused it to be printed, and published thousands of copies of it among them; and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from him and here is a copy of the book, which we now present to our red friend, the chief of the Delawares, and which we hope he will cause to be read and known among his tribe; it will do them good."

The chief was then presented with the Book of Mormon. The council conversed together in their own tongue, and then the chief replied to the missionaries as follows:

"We feel truly thankful to our white friends who have come so far and been at such pains to tell us good news and especially this new news concerning the book of our forefathers; it makes us glad in here [placing his hand on his heart].

"It is now winter, we are settlers in this place, the snow is deep, our cattle and horses are dying, our wigwams are poor, we have much to do in the spring—to build houses, and fence, and make farms. But we will build a council house and meet together, and you shall read to us and teach us more concerning the book of our fathers, and the will of the Great Spirit."

The missionary brethren lodged again at Mr. Pool's, told him of the book, and he became a believer in and advocate of it.

For several days they instructed the old chief and many of his



tribe, who became increasingly interested from day to day, until nearly the whole tribe felt a spirit of inquiry and excitement on the subject. As several of them could read, they were presented with copies of the book, with the explanation that it was the book of their forefathers. Some rejoiced exceedingly and told the news to others in their own language.

The excitement spread to the frontier settlements in Missouri, stirring up the jealousy and envy of the Indian agents and sectarian missionaries to such a pitch that the Elders were ordered out of the Indian country on the wolf and lamb pretense that they were disturbers of the peace, and they were threatened with the military in case of non-compliance.

Being thus arbitrarily compelled, the Elders left the Indian country and commenced laboring in Jackson County among the white people, by whom they were well received, many listening to them, and some were baptized and added to the Church. Elder Pratt says:

“Thus ended our first Indian mission, in which we had preached the Gospel in its fullness and distributed the record of their forefathers among three tribes, viz., the Catteraugus Indians near Buffalo, N. Y., the Wyandots of Ohio, and the Delawares west of Missouri. We trust that at some future day when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day.”

By the 14th of February, 1831, the cold, north wind was followed by a milder breeze from the south, the deep snows settled down, and spring appeared to be returning. Elders Cowdery, Whitmer, Pratt and Peterson, also F. G. Williams, who had accompanied them from Kirtland, assembled in council at Independence, Jackson County, Mo., and concluded that one of them should return to the Church in Ohio and perhaps to head-quarters in New York, to report to the Presidency of the Church. Elder Pratt was selected for that purpose. He accordingly took leave of them and other friends thereabout and started on foot for St. Louis, about three hundred miles distant, arriving there in nine days.

By this time the snow had melted, the rivers were breaking up, and the country was covered with mud and water. After

spending a few days with a friend, in the country near St. Louis, where he had stayed on his way out, Elder Pratt took steamer in St. Louis for Cincinnati, landing there in a week. Thence he traveled on foot to Strongville, Ohio, forty miles from Kirtland, making the journey from Cincinnati, about two hundred and fifty miles, over very bad, muddy roads, which caused Elder Pratt to be much fatigued and sick.

Hearing that some brethren lived in Strongville, Elder Pratt sought to find them and try their hospitality to a sick and weary stranger. He went to the house of an old gentleman named Coltrin about sundown and asked if they could entertain a weary stranger who had no money. The old gentleman looked at the tired and "weather-beaten traveler, soiled with the toil of a long journey, besmeared with mud, eyes inflamed with pain and a visage lengthened by sickness and extreme fatigue." After a moment's hesitation, he bade Elder Pratt welcome and invited him into the house, where several ladies were at tea, who received him with a smile of welcome and insisted on his sitting down to tea with them. Then ensued a conversation something like the following:

"Stranger, where are you from? You certainly look weary; you must have traveled a long distance!"

"Yes; I am from beyond the frontiers of Missouri; a distance of twelve hundred miles."

"Ah, indeed! Did you hear anything of the four great prophets out that way?"

"Prophets! What prophets?"

"Why, four men—strange men—who came through this country and preached, and baptized hundreds of people; and, after ordaining Elders and organizing churches, they continued on westward, as we suppose, to the frontiers on a mission to the Indians; and we have never heard from them since. But the great work commenced by them still rolls on. It commenced last fall in Kirtland and has spread for a hundred miles around; thousands have embraced it, and among others, ourselves and many in this neighborhood."

"But what did they preach? And why do you call them prophets?"

"Why they opened the Scriptures in a wonderful manner;

showed the people plainly of many things to come; opened the doctrine of Christ as we never understood it before; and among other things they introduced a very extraordinary book, which they said was an ancient record of the forefathers of the Indian tribes."

"How were they dressed and in what style did they travel?"

"They were dressed plainly and comely, very neat in their persons, and each one wore a hat of a drab color, low, round crown and broad brim, after the manner of the Shakers, so it is said; for we had not the privilege of seeing them ourselves.

"However, these fashioned hats were not a peculiarity of this people; but were given to each of them by the Shakers at the time they passed through this country; so they wore them. As to their style of traveling, they sometimes go on foot, sometimes in a carriage and sometimes, perhaps, by water; but they provide themselves with neither purse nor scrip for their journey, neither shoes nor two coats apiece."

"Well, from your description of these four men I think I have seen them on the frontiers of Missouri. They had commenced a mission in the Indian territory, but were compelled by the United States agents, influenced, no doubt, by missionaries, to depart from the Indian country, although well received by the Indians themselves."

"You saw them, then?"

"I did."

"Were they well?"

"I believe they were all in good health and spirits."

"Will they return soon? O, who would not give the world to see them?"

"Well, I am one of them, and the others you may perhaps see."

"You one of them! God bless you. What is your name?"

"My name is Parley P. Pratt, one of the four men you have described, but not much of a prophet; and as to a sight of me in my present plight, I think it would not be worth half a world."

Elder Pratt says:

"The rest of the conversation I cannot write, for all spoke, all laughed and all rejoiced at once. The next morning I found

myself unable to arise from my bed, being severely attacked with the measles. I came near dying and was confined for one or two weeks among them, being scarcely able to raise my head. I was watched over night and day, and had all the care that a man could have in his father's house. As I recovered in part, being still very weak, I was provided with a horse on which I arrived at Kirtland. Hundreds of the Saints now crowded around to welcome me, and to inquire after my brethren whom I had left in Missouri. Here also I again met President Joseph Smith who had, during our absence come up from the state of New York."

The following is part of a letter from Oliver Cowdery, dated, Kaw Township, Mo., May 7, 1831, and shows how little was then generally known of the Lamanites or Indians in the great west:

"I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle; and they manufacture blankets of a superior quality. The tribe is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is because I feel under obligations to communicate to my brethren every information concerning the Lamanites, that I meet with in my labors and travels."

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### BE, THEREFORE, LOVING.

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As from the lofty Wasatch heights,  
The rock-ribbed rivers flow  
To cheer, refresh and beautify  
The thirsty vales below,—  
So, from the heights of human love,  
Rich founts of kindness well,  
Which, sprinkled on the thirsting soul,  
Their own sweet story tell.



## HOW I BECAME A "MORMON."

BY DR. KARL G. MAESER.

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Only in compliance with the counsel of President F. D. Richards have I reluctantly yielded to the repeated solicitations of the editor to relate briefly in the columns of the ERA the incidents preceding and accompanying my conversion to the great work of the latter days, and my baptism into The Church, at Dresden, Saxony, October 14, 1855.

As "Oberlehrer" at the Budich Institute, Neustadt, Dresden, I, like most of my fellow-teachers in Germany, had become imbued with the scepticism that characterizes to a large extent the tendency of modern higher education, but I was realizing at the same time the unsatisfactory condition of a mind that has nothing to rely on but the ever changing propositions of speculative philosophy.

Although filled with admiration of the indomitable courage, sincere devotion, and indefatigable energy of the great German Reformer, Martin Luther, I could not fail to see that his work had been merely an initiatory one, and that the various protestant sects, taking their initiative from the revolutionary stand of the heroic monk at Wittenberg and Worms, had entirely failed to comprehend the mission of the reformation. The only strength of Protestantism seemed to be its negative position to the Catholic church; while in most of the positive doctrines of them ultifarious protestant sects their antagonism to one another culminated only too often in uncompromising zealotry. These ideas illustrate in the main my views on religious subjects, at that time, and are explanatory of the fact that scepticism had undermined the religious impressions of my

childhood days, and why infidelity, now known by its modern name as agnosticism, was exercising its disintegrating influence upon me.

In that dark period of my life, when I was searching for a foothold among the political, social, philosophical, and religious opinions of the world, my attention was called to a pamphlet on the "Mormons," written by a man named Busch. The author wrote in a spirit of opposition to that strange people, but his very illogical deductions and sarcastic invectives aroused my curiosity, and an irresistible desire to know more about the subject of the author's animadversion caused me to make persistent inquiries concerning it. There were no "Mormons" in Saxony at that time, but, as I accidentally found in an illustrated paper, they had a mission in Denmark. Through an agent, I obtained the address of Elder Van Cott, then President of the Scandinavian mission. My letter addressed to that gentleman brought the answer that neither he nor his secretary could understand much German, but that Elder Daniel Tyler, President of the Swiss and German mission at Geneva, would give me all information I should desire on the subject of "Mormonism." I addressed myself, therefore, to that gentleman.

What I now relate in this paragraph, I never learned until twelve years later, at Beaver City, Utah, where Brother Tyler related it in my presence, at a meeting of the Relief Society. When my letter arrived at Geneva, headquarters of the mission, one of the traveling Elders suggested to President Tyler to have nothing to do with the writer of the letter, but to send it back without any answer, as it was most likely only a trick of the German police to catch our possible connections in that country. President Tyler declared that as the letter was impressing him quite differently, he would send it back as suggested, but that it would come back again with more added to it, if the Lord was with the writer. Thus I got my letter back without any explanation or signature, only in a new envelope addressed to me. I felt insulted, and sent it with a few words of inquiries about this strange procedure, to Elder Van Cott, at Copenhagen. By return mail I received an apology from President Van Cott, stating that there must be a mistake somewhere, as Elder Tyler was a good and wise man. He had, however, sent my letter again to Geneva with an endorsement. This led to a long correspondence between Elder Tyler and myself.

Pamphlets and some books were forwarded to me. Having some conceited notions in those days about illiteracy, and no faith in Bible or religious doctrines, correspondence and publications had no other effect upon me than to convince me that "Mormonism" was a much bigger thing than I had anticipated. I therefore expressed a desire for having an Elder sent to me.

A few weeks after that request had been made, Elder William Budge, now President of Bear Lake Stake, arrived at my house. It was providential that such a man was the first "Mormon" I ever beheld, for, although scarcely able to make himself understood in German, he, by his winning and yet dignified personality, created an impression upon me and my family which was the keynote to an indispensable influence that hallowed the principles he advocated. After about eight weeks' sojourn in our family, during which time my brother-in-law, Brother Edward Schoenfeld, and wife, and another teacher at one of the public schools in Dresden, had become interested in the teachings of the "Mormon" Elder, Elder F. D. Richards, then President of the European mission, and Elder William Kimball, arrived in Dresden. A few interviews at which Elder Budge acted as interpreter, led to the baptism of eight souls in the river Elbe; the first baptisms after the order of the Church of Jesus Christ of Latter-day Saints in that country.

On coming out of the water, I lifted both of my hands to heaven and said: "Father, if what I have done just now is pleasing unto thee, give me a testimony, and whatever thou shouldst require of my hands I shall do, even to the laying down of my life for this cause."

There seemed to be no response to my fervent appeal, and we walked home together, President Richards and Elder Budge at the right and the left of me, while the other three men walked some distance behind us, so as to attract no notice. The other members of the family were baptized a few days later. Our conversation was on the subject of the authority of the Priesthood, Elder Budge acting as interpreter. Suddenly I stopped Elder Budge from interpreting President Richards' remarks, as I understood them, and replied in German, when again the interpretation was not needed as President Richards understood me also. Thus we

kept on conversing until we arrived at the point of separation, when the manifestation as suddenly ceased as it had come. It did not appear to me as strange at all while it lasted, but as soon as it stopped, I asked Brother Budge what that all meant, and received the answer that God had given me a testimony. For some time afterwards, whenever I conversed with President Richards, in England, we could understand each other more readily than when I was conversing with others, or rather trying to converse, until my progress in the English language made this capacity unnecessary.

This is the plain statement of the power of the Holy Spirit manifested to me by the mercy of my Heavenly Father, the first one of the many that have followed, and that have corroborated the sincere conviction of my soul, that the Church of Jesus Christ of Latter-day Saints is of God and not of man.

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### DON'T SEND MY BOY WHERE YOUR GIRL CAN'T GO.

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Don't send my boy where your girl can't go,  
And say, "There's no danger for boys, you know,  
Because they all have their wild oats to sow."  
There is no more excuse for my boy to be low  
Than your girl. Then please do not tell him so.  
This world's old lie is a boy's worst foe—  
To hell or the kingdom they each must go.

Don't send my boy where your girl can't go;  
For a boy or a girl sin is sin you know;  
And my baby boy's hands are as clean and white,  
And his heart is as pure as your girl's tonight.  
That which sends a girl to the pits of hell  
Will send the soul of my boy there as well.

ANON.



## THE RETURNED ELDER.

BY NEPHI ANDERSON.

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Last Sunday evening I heard Elder Thomas Aldeen speak in ward meeting. He made his report, in fact, and it was indeed interesting. The speaker was no other than my old neighbor and friend, Tom Aldeen, but I introduce him by his full name and title with all due respect. Tom has earned it, if any Elder in the Church has.

The meeting house was full, mostly young people, as they like to be out on a Sunday evening. As usual it was crowded near the door, with plenty of unoccupied seats up by the stand. I always go up in front. I can there see better and hear better—besides I like to set a good example to the young folks.

I didn't know that Tom had returned, though his mother had told me a few days before that she was expecting him. I was fairly seated when there was a general turning of heads—yes, I plead guilty of turning too, though I usually control myself in this respect—and in came Tom and his mother. He was carrying her shawl over his arm, and after finding her a seat was about to sit down when he caught sight of the Bishop's beckoning hand and went on up towards the stand.

When we obtained a full view of him, how we all did stare. Was that Tom Aldeen who had left us a little over two years ago? The timid, awkward, blundering Tom who had always come to Sunday School in his overalls and colored shirt, and who had usually made such pitiable failures when placed on the program for conjoint sessions? Though let me say right here that Tom did very

well in the Mutual, and mark it, he never refused or shirked a duty.

But here he was, walking up the aisle. His shoulders were straighter and broader, and the black ministerial coat fitted him perfectly. His steps had lost their hesitancy and now he walked as though he was sure of the ground upon which he trod.

As I looked at him and listened to his remarks that evening, I couldn't help thinking what a blessed thing this missionary system is to us all, and to the Church.

Tom told his experiences—of his travels, his trials, his conversations, and other matters that go to make up the curriculum of that great school, a mission. He told of the warm, large-hearted Saints in the world, and how the Gospel had drawn them together as one. As he spoke his face lightened, his eyes beamed. He seemed charged with the divine power, love, and that whole meeting, I am sure, received of its blessed influence. And I thought again, what would we do, we cold, unfeeling, stay-at-home Saints, if it were not for these missionaries continually coming home with their brightly glowing Gospel love with which to re-kindle our own smouldering fires.

As Tom was telling us of his first few weeks' experience, of his struggles with powers both seen and unseen, I happened to glance across the room to where a number of girls were sitting in the choir. Tom's recital was touching, and everyone listened with wrapt attention, but I could not help noticing how Helen Archer looked. Helen naturally pale, was whiter than ever, save a bright red spot in each cheek. The large eyes looked steadily at the speaker, and there were tears in them which she could not altogether suppress. Was Helen surprised at Tom's transfiguration? Perhaps; but I had my misgivings that other emotions besides that of mere surprise were agitating her at that moment.

I may as well tell the secret, seeing that I am Tom's neighbor and know an item or two about the doings of both Helen and Tom.

Before Tom had left on his mission, he had, in his awkward way, made love to Helen. Seemingly she had treated him kindly enough, but it proved that she was deceiving him all the time. It was handy to have someone take her sleigh-riding and to parties

but—I am sorry to say that Helen said unkind things of honest Tom behind his back. Once or twice she hurt him terribly. For instance:

It was the spring before Tom left. Remember, Tom was a farmer and managed his mother's farm. He was in the habit of taking his milk buckets down to the pasture, milking his two cows and carrying the milk home instead of driving the cows through a muddy slough to the corral.

One evening I saw Tom come along from the pasture with his buckets full of rich, foamy milk. He seemed merry that evening, for he was whistling such a lively tune that the frogs in the pond ducked their heads under and hid for shame. I still remember what a mild, beautiful spring evening it was, and just how Tom looked in his blue overalls and jumper, big straw hat, and boots smeared with mud. Some planks had been placed over the wettest part of the slough, and just as Tom got to them, who should come along but Helen Archer and her party of visitors from Ogden. As they got on the planks to tip-toe over, they held up their white dresses and balanced their dainty parasols with many a tittering exclamation of fright. Tom put his buckets on the ground and stood aside to let them pass. Tom was nervous, I could see. Helen did not catch sight of him until she was within a few feet of his buckets. She instantly colored, but went by without recognizing him. The other girls stared at him as they passed.

Tom whistled no more that evening. I could see that the poor boy was nearly heart broken. He bothered Helen no more after that, and strange to say, I believe no other boy has either.

But Elder Aldeen is closing. "And now I am pleased to be home again," he said; "but I do not wish to cease doing good. I hope I may be able to retain a portion of that good Spirit which God has been pleased to give me in my mission work. I wish to be still useful in building up the kingdom of God. Amen."

After the meeting, I shook Tom heartily with both hands. His friends gathered around to greet him. The girls in the choir stood waiting for their turn, and Helen had separated herself from them as if she wished to be the last to shake his hand.

No; I could see no difference in Tom's greeting when he came to Helen.

## ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

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### EVIL SPIRITS REBUKED—THE GIFT OF TONGUES AND PROPHECY.

BY ELDER EZRA C. ROBINSON.

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While traveling as a missionary in the Southern States, it was my happy portion on a number of occasions to witness a fulfillment of the Savior's promises to the believers. To the many testimonies borne that the signs follow the believers and that the gifts and blessings of the Gospel are enjoyed among the true followers of Christ in this age, I wish to add one more testimony.

In the central part of North Carolina a few honest souls had accepted our testimony and were baptized. A small branch of the Church was established and we held conference with the Saints resulting in the arousal of considerable interest. At the close of the meeting a number presented themselves for baptism. A young lady who was converted and who had previously witnessed the power of God in her own behalf in the rebuking of evil spirits, attended our meetings with the intention of accepting the Gospel, but for some reason she decided to defer baptism until some other time. As soon as she returned home she was again attacked by evil spirits who obtained possession of her body, cast her to the floor, and tormented her fearfully. We were called in to administer



to her and she asked us to baptize her and to pray to the Lord in her behalf. Before we could attend to the ordinance of baptism, we had a terrible encounter with the powers of darkness. For three hours we stood over her exercising the authority of the Priesthood in rebuking the evil spirits who stubbornly resisted us and returned at short intervals after being rebuked, struggling for the mastery. She pointed toward the ceiling, crying, "Can't you see them?" When we placed our hands upon her head she rose from her prostrate position with such violence as to throw me upon my back. Finally, impressed by the Spirit of the Lord, we anointed her with oil and she was relieved from that time until she was baptized a few hours later. When taken to the water she was very weak, unable to walk without assistance, but when baptized she was restored. The glow of health returned to her cheeks and she walked home without the least assistance. Her father, who had been an avowed infidel for many years, soon afterwards accepted of the Gospel with others of his family, rejoicing in the mercy of God which had led them into the light.

Although born and reared in the Church, I had never had the privilege of hearing the gift of tongues manifested prior to my missionary call. On one occasion while in the field, I felt a peculiar desire to hear the gift. Six of the Elders were holding a Priesthood meeting. Before the meeting opened I had besought the Lord to bless a certain Elder (naming him) with the gift of tongues during the meeting we were about to hold. In the meeting, while addressing the brethren on the gifts and blessings promised to the Saints, I offered a silent prayer that the Lord would bless this particular Elder with the gift of tongues. Almost instantly he was raised to his feet by the power of God and spoke in an unknown tongue, even before I had taken my seat. Very vividly do I recall with what unspeakable joy I realized that before me stood a servant of God clothed upon with the Holy Ghost, speaking as did the apostles of old upon the day of Pentecost. Tears of joy sprang to our eyes and we felt that we were indeed baptized with the Holy Ghost and with fire. And, when the interpretation was given by the same power in answer to our humble petitions, we felt we could go forth and testify that we knew of a surety that

the gifts and blessings of old were restored, for we had tasted of the heavenly gift.

My mind reverted back a year and a half when the Lord had blessed me with the spirit of prophecy and before thirty-six Elders of our conference I had prophesied that we would yet go forth and speak with tongues and prophesy, and heal the sick by the power of God, and build branches of the Church in many parts of that land. I realized that here was at least a partial fulfillment.

Afterwards I witnessed these blessings poured out in abundance, and I wish to bear my humble testimony to the youth of Israel that I know that the signs do follow the believers in this age and that the God of Heaven has restored the Holy Priesthood to earth again, and that the Gospel is indeed the power of God unto salvation.

Manitoba, Canada.

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## THE SPIRIT OF PROPHECY—AN ELDER'S INFLUENCE.

BY ELDER JOSEPH ORTON.

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In England, in my very childhood, on reading the New Testament in the hearing of an old gentleman, who could have had no knowledge of the restoration of the Gospel in this dispensation, he said, "My lad, *you* will live to see apostles and prophets on the earth and the gifts and blessings of the Gospel as anciently enjoyed." The aged man was remembered in my early temple labors.

In Feb., 1886, having embarked on the S. S. Wisconsin, Guion Line, for a mission to England, on recovery from sea-sickness, I issued works of the Church and pamphlets, bearing on the "Mormon" question, among the ship's passengers. Soon afterwards a gentleman, politely accosting me, asked, "Are you a 'Mormon' Elder?" I answered "Yes." Continuing he said: "Sir, I must tell you that

from the time of our leaving New York harbor until I learned that a 'Mormon' Elder was aboard, I feared this vessel would not reach her destination, and I would see my family no more. Now my fear is gone, all doubts have fled." Being the only member of the Church on board, I silently tendered thanks to our Father for the wonderful influence one solitary Elder may possess.

St. George, Utah.

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## TWO CASES OF HEALING.

BY ELDER JUNIUS C. JENSEN.

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While I was laboring with five other Elders in Kansas City, Mo., last April, tracting and visiting the people, we were called upon one day by a Mr. Frank W. Olsen, who stated that his child was very sick with spinal meningitis. At his request we visited the house, and found in attendance two skilled physicians. They, however, had given up the child as lost, declaring, that it could not live until noon, that it would be a miracle if it recovered; and even then, its condition would be such that the parents would wish it had died. Its condition was certainly pitiable, it having sustained a rupture prior to being attacked by the spinal trouble. The mother and grandmother of the child had faith in the power of God to heal, and in accordance with their wishes we administered to the child, in the evening, and again in the morning and evening of the following day. A week later Elder Aylet and myself visited the family and found the child playing on the floor, perfectly healed, both of the spinal disease and the rupture.

The following month we were visited by a man named Sherman Dismany who stated that his wife was very ill and had desired him to bring some of the Elders. Though converted to the Gospel, this family had not as yet been baptized. They resided some ninety miles from Kansas City. Elder S. H. Cox and myself visited the place, and at the woman's request administered to her. Ten

minutes later her father, who was not a believer, came to us with tears in his eyes declaring that now he could see why she had desired the Elders to come, for she had certainly experienced great relief. After supper, while singing hymns for the family, we were aided by some invisible singer, an additional voice being heard by Mrs. Dismay and Elder Cox. We afterwards held six well-attended meetings in this neighborhood and were well cared for by the people. We feel to thank the Lord for His goodness and for these manifestations of His power.

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### "YANKEE DOODLE."

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"Yankee Doodle," called our national air, is a musical vagabond, a literary Bohemian. The words are older than our Revolution, for they date back to the time of Charles the Second. It was also a satire on Cromwell. It cannot be called a national song, although national property, and it is not a treasure of high value. It now exists only as instrumental. It has not a national character and must be silent when serious purposes are desired, and men's hearts are moved to high effort and great sacrifice, but as a quick-step it is always inspiring. Whence its name or how it originated is not clearly known. Tradition affirms that with slight variations it has been known from time immemorial in Spain, Italy, France, Hungary and Germany. It was introduced into America in 1755 by Dr. Schuckburgh, of Albany, N. Y. When the British advanced in triumph on Lexington and Concord, their band played "God Save the King." On their disastrous retreat the Americans played "Yankee Doodle."



## LITTLE THINGS.

BY ELDER A. WOOTTON.

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How prone is the human mind to ignore the little things in life! But as the intellect expands and men become careful students of their surroundings, the small affairs take on an importance that is unappreciated by the casual observer.

Success in any department of life comes only to him who looks carefully after the minutiae of his business. He who is careless of the pennies will find the pounds soon disappearing. A small leak will soon sink a great ship. A spark of fire may destroy a city and bring destitution and misery upon thousands. A minute of time seems of but little worth, but what serious disasters might have been avoided had the danger signal been given one minute earlier! A particle of watery vapor, too minute to be observed by the human eye seems very insignificant, but the Mississippi, the Amazon and the Nile, are formed of these particles and those mighty rivers are certainly not insignificant. The avalanche is only an aggregation of these particles, and there is nothing insignificant about an avalanche. The mighty trees of the forest are built up by nutriment imbibed through openings too small for successful scientific investigation.

In the social and moral world, little things play the same prominent part either for good or evil. It is not the great acts of life that distinguish the gentleman from the boor, but the little acts of courtesy and demeanor, the little self sacrifices for the comfort and convenience of associates, the little apologies for slight inconveniences occasioned, each too insignificant individually to attract special attention; but in the aggregate these form a

chain so strong as to draw the heart and bind the friendship for life. The small words and acts betokening love and esteem make home that happy place that forms such a tender spot in the memory, which throbs in unison with that old but ever welcome melody, "Home, Sweet Home;" while a little slight or unkind word or look may lead to disintegration of family ties and cause life-long estrangement and bitterness of soul.

The stealing of a pin unreprieved may lead to a life of crime, disgrace and misery, when a kindly word of disapproval might have been sufficient to turn the whole course of life, as a small snag lodged in the bed of the Mississippi has changed the course of that mighty river. Little temptations unresisted, little warnings unregarded and little stings of conscience unheeded are the steps that lead downward to the bonds of sin and shame, while the little temptations firmly withstood and the little every day duties well and faithfully done make up the sum total of true Christian life.

Many go through life waiting for the opportunity to do some great thing to make them famous, neglecting the small duties that build character and fit men to cope with the greater as they come, not realizing that the noble achievements of eminent men are not the elements that made them great, but are the results of character built up by attending to the minutiae of life, through years of plodding, step by step, exercising self-restraint and will power, and growing mentally and morally strong by overcoming all the minor difficulties that obstruct their way to that eminence which appears so conspicuous to their fellow-mortals. Character is nothing but the resultant of the forces of the habits formed through life, and there is no habit so insignificant that it doesn't affect the trend of the whole character either for good or for evil.

The telescope has revealed wonders to the human eye, but the microscope has revealed far more. It deals with little things, but things of vast importance to humanity for weal or woe. The germs of some of the most dreaded diseases known have been discovered, and although formerly supposed incurable, experiments are being made, remedies being discovered, and the average length of human life is being extended, simply by men devoting their

attention to things so small as to escape the notice of men during all the past ages of the world's history; and the end is not yet, for microscopy is only in its infancy.

When we examine the wonders of creation and consider what little we know of them, we might cry out with the Psalmist: "What is man, that thou art mindful of him? and the son of man that thou visitest him?" What is there so small as to be unworthy the notice of man, when all is the work of the great Creator of the universe?

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### THE BRITISH AND THE BOERS.

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The war which began lately between England and the South African republic, presided over by President Paul Kruger, can only end in the victory of the British over the Boers. The conflict, however, will probably witness some desperate encounters. President Kruger has forty thousand men under his command, now that the neighboring republic, the Orange Free State, has made common cause with the Transvaal. The South African republic is about 119,000 square miles in extent, and has a population of over one million, of whom the majority are blacks. The Boers form the minority of the white population, while the "Uitlanders," or foreigners, mostly British, pay nearly all the revenue of about five millions of dollars annually, but are debarred from a voice in the government. Johannesburg is the leading city and the center of the mining region, and had a population, before war became imminent, of over one hundred thousand. The Orange Free State is about 48,000 square miles in extent, and can levy an army of about twelve thousand men. The war promises to be carried on over an extensive area, favorable to Boer methods of fighting.

# JOSEPH SMITH FROM A PHILOSOPHIC POINT OF VIEW.

BY LEE EDGAR YOUNG.

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[The following lecture, the notes excepted, was delivered by the author before the students of philosophy, at Harvard University—EDITORS.]

My inward feelings tell me of the thoughts that are uppermost in the minds of my hearers when I take up the subject, Joseph Smith. Every man before me has heard of the name, and of the sect that was founded by this prophet of the nineteenth century. Well do I realize that "Mormonism" and its founder have but little interest to the citizens of the civilized world today; and were each of you asked your opinion, I dare say that your answer would be that the thoughts and teachings of Joseph Smith will have but little weight on the minds of future generations. In responding to this subject, however, I must state, at the outset, that my basis of reasoning will differ somewhat from yours. Yet it is not because you, as physiological-psychologists,\* can not explain the different characteristic phenomena of the mind when you look at them as a result of natural law. But I do believe that there are certain states of the spiritual make-up, and certain strange phenomena more or less miraculous, which no phase of science or philosophy can explain.

We look at the human brain and well do we know that the

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\*Physiological-psychology is that branch of philosophy which teaches that all mental life and phenomena are conditioned by the organism, and that we know nothing of mind apart from body.



school of physiological-psychologists has discovered the fact that brain molecular action must precede thought, and that thought precedes all action. To a certain lobe of the brain we ascribe memory; to another, imagination; and to another, perception, yet keeping in mind all the time that the brain works as a whole in perfect harmony. Any reasonable man, understanding these facts, readily appreciates the human body, the masterpiece of creation.

But what a world of skepticism this knowledge has caused! For how can there be mind and spirit when the brain decays? How can the mind act when there is no external playing on the ganglions of the nervous system? Magazines and scientific books have bristled with such questions, of late; but who can answer them? We accept the truths discovered by this school of thinkers, and appreciate with Holmes that the "brain is a seventy-year clock wound up by the Angel of Life." Yet with it all, we know that there are some phases of thought that no human being can explain, though he reason a thousand years.

Let me ask the psychologist a question. What is it in man that gives him that divine hope, and faith that God lives and that death is not the end of life? What is it that makes man an aspiring creature whose soul becomes purely angelic when he kneels in humbleness? Is it intuition? Is it instinct? Surely these do not explain. They are shades of feeling and emotion that are felt and experienced, yet cannot be described. Physiological-psychology has its bounds, and to try to explain all mind action from a purely materialistic point of view is flagrantly and palpably absurd. So, too, whatever progress scientific psychology may make, it will never be able to answer what a real prophet is, nor what revelation means.

To answer whether or not Joseph Smith was a prophet of God, and a revelator, I think it is necessary to know what God is, and His relation to man. I shall assume as a starting point the empirical argument of Descartes\* which he uses to prove the existence of God. Said he: "No idea is higher or clearer than the

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\*Descartes was a French philosopher, born at La Haye, in Touraine, in 1596, and he died at Stockholm, Sweden, in 1650. His philosophy rests on the proposition: "I think, therefore, I am."

idea of God, or the most perfect being." Whence comes this idea? That every idea has a cause, comes from the principle that nothing produces nothing. There must be as much cause as there is effect, and as I conceive of a being more perfect than I, this conception can only come from some one who is more perfect in reality than I. This idea of God is implanted in one by God Himself. It is an original endowment, and is as innate as the idea of myself. This is really the ontological argument: we have a concept of God, hence there must be a God. Then, to go farther, we cannot think of God as apart from an existing individual.

The Christian world says this God is omnipotent, all merciful, and all loving. He is our Creator, and as He is infinite in His government, so He is in His love for His children. This God must, then, have a perfect law of living; and, if man is His child, God naturally speaks to him and gives him principles by which he can come to the truest happiness. This truest happiness, we will all agree, is the living in harmony with the laws of nature which are governed by the law of God.

Can there be a more beautiful conception of man's relation to the Deity than this? God points out the way by giving a Gospel plan of salvation to the race.

Let us make a contrast. Take a negative view. Let mankind throughout civilization deny the existence of a Maker and an all-wise Protector. Can you imagine the terror and horror that this world would be steeped in, within a short time? Man would soon become a mere creature of passions, a mere animal. Think of the condition of the people of Paris, at the time of the French Revolution, when they declared that the Revolution should not cease until it had "dethroned the King of Heaven as well as the kings of earth."\*

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\*"An attempt was made by the Extremists to have Christianity abolished by a decree of the National Council. The Bishop of Paris abdicated his office; and his example was followed by many of the clergy throughout the country. The churches of Paris and other cities were now closed, and the treasures of their altars and shrines confiscated to the State. Even the bells were melted down into cannon. The images of the Virgin and of the Christ were torn down. The guillotine took the

We say that God spoke to Joseph Smith and revealed to him the holy law of heaven. You say, "No. Joseph Smith's visions and revelations were the result of some abnormal frame of mind." Can this appear reasonable when we look into the life of the man and the status of his work?

John Bunyan\* asserted that God spoke to him; so did George Fox† and Emanuel Swedenborg.‡ In fact every age has had its men who have asserted that divine revelation has been given to them. Whether these men really saw God and talked with Him, I cannot say; but I do know that Joseph Smith has given to the world a book which has caused wise men to think, and students to ponder over its teachings. I refer to the Book of Mormon.

Regarding this work the conscientious person must come to one of two conclusions; either that it is the work of a scholar

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place of the crucifix, and was called the Holy Guillotine. All the visible symbols of the ancient religion were destroyed. All emblems of hope in the cemeteries were obliterated, and over their gates were inscribed the words: "Death is eternal sleep." The madness of the Parisian people culminated in the worship of what was called the Goddess of Reason. A celebrated beauty, personating the Goddess, was set upon the altar of Notre Dame as the object of homage and adoration."—MYERS.

\*John Bunyan, an Englishman, was born in 1628. His most noted work is "The Pilgrim's Progress."

†George Fox was the founder of Quakerism. He was born at Drayton, Leicestershire, in 1624. He believed firmly in revelation, and asserted that God commanded him to preach a new religion. He died in 1690.

‡Emanuel Swedenborg was born at Stockholm, in 1688. He became a student of the natural sciences, but afterwards took up the study of the scriptures. He declared that "Heaven was open to him," and God spoke of the mission he was to perform. His early writings are on science, but, later in life, he issued a voluminous edition of the scriptures according to his own interpretation. The principal of these is the "Arcana Caelestia" in eight quarto volumes, which he printed in London, professing to have derived the whole of it by direct illumination from the Almighty Himself.

whose brain was as great as that of a Kant\* or a Bacon,† or that God revealed to the Prophet the records from which it was translated. You may ask the question whether or not the “Principia” of Newton\* or the “La Mécanique Celeste” of Laplace† are not greater books. I say, No. The truths of the Book of Mormon could never be the result of mere “man-made” investigation any more than the Bible could be.

In the Book of Mormon, there is philosophically worked out a grand conception of life and its meaning; of death, and the immortality of the soul; and it contains a history that no human brain could concoct.

Joseph Smith left us ideas on all phases of learning. He laid down a philosophy of life, and gave to man a plan of human redemption, which only humble study can make him understand. He has embodied in his teachings an ideal life here on earth. He saw in man grand capabilities and powers, and pointed out the way for him to become free, pure and virtuous; and asserted by his life that the “pure in heart could see God.”

Joseph Smith’s teachings were utilitarian, yet very ideal in their tendency. He lived a life of sacrifice, thereby teaching the one essential thing in human life—love. He had a sublime feel-

\*Kant, the greatest philosopher of his age, and one of the greatest of all times, was born in Königsberg, a city on the Baltic Sea, in Germany, in 1724. His greatest work is the “Critique of Pure Reason,” one of the most scholarly productions on philosophy ever written.

†I refer to Francis Bacon, a contemporary of Shakespeare. He based his philosophic doctrine on scientific research, and declared that natural knowledge must be completed by revelation.

\*Sir Isaac Newton, the discoverer of the laws of gravitation, was born in England, in 1642. His great work the “Principia” was pronounced by Laplace as the greatest book ever written. It is a work on mathematics and the laws of gravity.

†Laplace, one of the greatest mathematicians and astronomers who ever lived, was born in Normandy, in 1749. His greatest mathematical production is his “Mécanique Celeste,” a work dealing with the revolutions of planets.



ing for the external world—he had every confidence in the grand development of the human race. He taught the principles of faith, love, and good works, that the glory of God is intelligence; and that knowledge—real knowledge—is the path which leads to heaven. To him the universal brotherhood of mankind is the ultimate reality of society; and he asserted that work, with faith in Jesus Christ, will finally bring the race to this perfection.

It is a sorrowful thing, yet nevertheless true, that Joseph Smith's teachings are not understood today. Neither were the teachings of ancient prophets clearly understood by the peoples of their times. In making a study of the results of the works of our "Mormon Prophet," we can safely say with Temilron, a French writer: "Men's eyes do not focus well enough to note readily the advent hour of the world's Messiahs. By by-paths, not by thoroughfares or by highways, does truth come to its kingdom among men. Good never gallops to victory here in this earth, nor in any instance does truth march to its crown in a dress parade. It enters its kingdom always by Golgotha, a jeering mob, brandishing sticks, accompanying, even its best disciples following afar off, the women staying nearest, and is lifted to its crown on a cross between reviling thieves."

I do not think that the work of Joseph Smith can be explained in its entirety by the psychologist.

There is a higher law than earthly laws. There is the law of Heaven. That law we come to know only through the development of the divine nature within us.

Philosophy has its bounds; but the truths of God are infinite and are only to be known through the Spirit of God. We accept the truths discovered by all investigators; but what Hamlet said to Horatio is true: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

# THE INHABITANTS OF SAMOA, THEIR SOCIAL LIFE AND CUSTOMS.

BY W. O. LEE, SAMOAN MISSIONARY.

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Three distinct classes of people live on the Samoan Islands. First, the native race of brown-skinned Polynesians; second, the natives from adjacent islands, including the contract laborers or "black boys," from the Gilbert, and other groups; and, lastly, the foreigner population, principally from Germany, England and her South Sea colonies, and the United States.

One who has not traveled and seen the actual effect of the white man's civilization (?) upon our brown-skinned proteges, whom Kipling most accurately describes as half devil and half child, might naturally suppose that the natives would be greatly improved through their associations with the superior white race. And so they are, in some respects, and would be in all things if every foreigner who went to the island was actuated by pure motives, and a desire to carry, in truth, the "white man's burden," and lift up, by example and precept, the inferior race. This would be an ideal condition, and the natural desire of every good and pure man, regardless of country or religious opinions. But how different are the actual facts in the case! Avarice, immorality, drunkenness, and profanity, in lieu of good example, follow in the footsteps of the majority of the white men on the islands, and annul, to a great extent, the work of the missionaries. In proof of this broad assertion, we only need to call attention to the following indisputable facts.

Beginning with the lesser evil, profanity, there are no profane words in the native dialect, but the first words learned by a native

in English, as he labors with the white beach-combers of Apia, are terribly mixed with the curses so plentifully used in modern English.

Drunkenness was an unknown factor in the social life of the native until the white man came with his beer, whisky, wine and gin. The charge has often been publicly made that many factional quarrels among the natives, have been fanned into flame by white residents who hoped to reap pecuniary benefits thereby.

As to the more serious crime of immorality, one has but to walk through the streets of Apia, or any other village, where white men have lived, or where the cast-off partner of some white man has returned to her people, and note the tell-tale color of the half-caste children with no father to own them, to realize that some day, when men are judged according to the deeds done in this life, many a man who has returned to his own country and appeared before his fellows as a good Christian, will have to answer for the betrayal, and casting away of one or more native child-women and their mutual offspring. National pride seems to be a stumbling block to the foreigner who might otherwise honorably marry a Samoan wife. There are, of course, honorable exceptions to the common rule of domestic life among the foreigners on the islands. We know of quite a number of happy and prosperous families where white men have married, and are true to their native wives. The children of the mixed marriages are often sent by their parents to foreign countries to receive their education.

Commercially, the whites are the merchants, the ship and plantation owners, the doctors, lawyers, butchers, bakers, blacksmiths, and carpenters of the larger villages and towns.

The "black boys," contract laborers from the Solomon, Gilbert, and other groups, perform the menial labor on all the large plantations, under the supervision of white overseers. Of these peculiar little people we can say but little, never having lived among them in their native homes. During their three years' contracts, they make good servants and work much harder and more faithfully than do the Samoans, who are far ahead of them in natural intelligence, and physical beauty. These diminutive wooley-headed, spindle-legged, black men remind one of the Darwin theory. If there is any connecting link between man and the monkey tribe,

they certainly come nearer the missing link than any other race of human beings I have yet seen. At the expiration of their terms, they are taken back to their island homes loaded down with suits of clothing, hats, a rifle, ammunition, pipes, tobacco, etc. It is said that for some time this accumulation of wealth makes them kings in their own village. But soon their wealth is divided, they lose their prestige, and are anxious to sign articles and go off again to their Klondike on Samoa. In the methods first taken by the white race to induce the "black boys," to leave their homes and contract for work on other islands, we have a picture of the extent to which the white race use their superior intelligence to entrap their fellows. Here it is substantially as given to the writer by an old German sea captain who formerly spent all of his time securing contract laborers for the German plantations in the South Seas.

In their native state the "black boys," are most primitive. In the days of which we write they knew nothing of the use of clothing, tobacco, pipes, matches, kerosene, etc. Therefore, they had no wants that could not be supplied on their own little islands. No offer could tempt them to leave their homes; said our informant, "We had to create a want so that there would be a desire for money to gratify it with, and we gave them freely, tobacco, pipes, matches and clothing, and taught them to use, and to like them. After that we had no difficulty in getting them to sign contracts for three years to obtain that which they had learned so much to desire." What a base use of superior intelligence! Yet these "black boys," seem necessary to the success of large plantations on Samoa, as the native Samoan will not work on them; first, because he is too proud, and, secondly, because he does not have to; a few hours' work every few days being sufficient for his own living in true Samoan style. There are few if any mixed marriages between the Samoans and black laborers.

No more offensive epithet can be hurled by one Samoan against another than to call him a "mea uli"—black thing, as the natives designate the papuans, or black laborers.

From these two extremes, the whites and the blacks, we turn with pleasure to the happy medium, in this case, the native Samoan who, where not contaminated by other races, is an ideal entertainer, and of the most hospitable race on the face of the whole



earth. It is true that nature has so provided that he need take little thought of the morrow, and it is almost useless for him to store away the foods which sustain the body; as they would only decay; therefore, the incentive to save for a rainy day is not naturally as strong in him as it is in his more enlightened white brother.

Physically the Samoans are superior to our race, and giants in comparison with the "black boys."

It is a beautiful custom they have of calling the family together at dark for evening prayers, always preceded by singing a native hymn, and sometimes by reading a chapter out of the Bible.

A valuable lesson in retrenchment may be learned from the Samoan custom of placing a "faasa" on food, which is a forbidding of the use of any particular article in the time of scarcity until it becomes plentiful again.

Their cooperation in the building of churches, dwelling houses, village boats, and all public works, is an object lesson to more civilized communities.

There seems to be an unwritten law among the Samoans to the effect that one should never refuse to give his neighbor anything asked for. On account of this feeling, individual right to personal property is not very clearly defined, and we often see the natives helping themselves to each other's clothing in a way that is all right to them, but which we would call stealing. They presume on this privilege to the extent, in time of famine, of going to some other village where bread-fruit and taro is plentiful, and helping themselves to a boat-load; while the growers of it for shame's sake, because of custom, dare not refuse their needy brothers. They are very kind to each other in time of sickness, but to us, their custom, when a death occurs, seems cruel. The relatives come from all parts, as with us, but no matter how poor the family may be, they must furnish a feast after the burial for all their relatives and the village generally. Under these circumstances, if a family cannot get credit, they mortgage their crops, or go to almost any extreme in order to keep up with the custom of their country.

Marriage among the Samoans is not attended with the cere-

monies usual in our country, neither is the marriage vow as sacredly kept, as for the good of the people it should be.

Courtship is conducted (when there is any) under peculiar circumstances. There is but one room in a house, and courting is necessarily carried on before all present. The pleasure of a stroll on the beach, or a row on the placid water inside the reefs for sweet company's sake, never seems to appeal to the native mind. Like marriages in high life among the more civilized races, too many matches are made among the Samoans by relatives and financially interested parties, to insure the future happiness of home-life of the parties most nearly interested. Like all marriages for convenience, when no longer convenient they are quickly severed and another marriage takes its place. The original marriage ceremony, among the common native was, and still is, in many cases, simply a matter of mutual consent.

Divorces are obtained in the same manner, or by desertion. Because of this custom, the white trader finds it an easy matter to obtain Samoan wives, one after another, as he may desire. But this common rule, which the churches have tried hard to change, and in which they have partially succeeded, has an exception in the "Taupo"—maid of the village, and the "Manaia"—handsome young chief, of each village. The former is guarded from her infancy by old women who are witnesses of her virtue, and the latter is under control of the "tulafales,"—talking men, or lawyers, of the village. These barter and trade, marry and divorce him as often as they please, restricted only by their opportunities to make a profitable match with the chiefs and relatives of the "Taupo," in some other village. In this marriage contract, the consideration is fine mats, most desirable above all other earthly things to the Samoans. In these high life marriages, love, esteem and courtship, are not considered. Oftentimes the young couple have never met until they find themselves married by contract; knowing not how soon they may be separated by idle mischief-making chiefs who seek to use their handsome young men as a means of securing more fine mats from the relatives of some other "Taupo;" for, as with our American heiress who marries abroad, her relatives furnish the dowery. Notwithstanding this custom, there are many happy families among the natives. And many couples who love and are

true to each other, exhibiting tender affection and solicitude for each other's welfare. In the beginning of our missionary work on the island of Upolu, we succeeded in converting and baptizing the head chief of a village, who was also their handsome man. To all appearances, he was happily married, and we verily believe, would have been contented had the other chiefs left him alone. But they had an opportunity to make another most desirable match with a village maid. So they gave him no peace until he had dismissed his wife, and sent her home to her people. With great show and much feasting, they went to the other village to get a new bride for their chief, and fine mats for their portion. On learning of what had been done, we called a meeting of the native Saints and by a unanimous vote the offending chief was severed from the Church. One peculiar part of the affair was that we cut him off in his own house, as we were his guests. We had no mission-house of our own in that particular village, and strange as it may seem, this same chief afterwards gave us land and material with which to build us a mission house. While an ardent supporter of Mataafa, in opposition to the government, he yet showed the warmest friendship for us, wherever we met. How different from those who receive Church discipline at home!

When upbraided for this or any other weakness peculiar to them as a race, one is invariably given what they seem to consider an unanswerable reply: "*Ole tu faa Samoa*"—It is the Samoan custom. While they agree with you in condemning it as wrong, yet their resignation to what they consider inevitable is most aggravating. It is the same with the custom of tattooing. For over fifty years, the missionaries have tried to teach the natives that tattooing is a heathenish custom, contrary to the laws of God, and of good society. Yet with all their efforts, a man is not a man, in Samoan custom, until fully tattooed from waist to knee. The women, also, are frequently tattooed with their names on the forearm. They seem not at all disconcerted when a letter is accidentally marked upside down, and, of course, must remain for life. The method of tattooing is so cruel and disgusting that we have no desire to describe it. There is one class, however, that the London Missionary Society have succeeded in keeping out of the tattooer's hands. They are the boys who, like little Samuel, are consecrated

to the work of the Lord by their parents, and henceforth live with the village pastor, until old enough to finish their religious training with a four year's course at Malua, the Protestant training school for native missionaries on Upolu. This class alone is free from tattoo marks; and yet, such is the hold of this custom among the natives, that a teacher no sooner falls from grace than he immediately gets tattooed so that he may be on an equal with his fellows and not be called a "woman-man," a contemptuous name that has an entirely different meaning to the Samoan, than what our expression, "a ladies' man" has to us.

There is an Abrahamic simplicity and respect for authority and old age among the Samoans. Disobedience or disrespect shown by young men towards their elders is considered a serious offense. The offender is punished severely. In any house where chiefs are assembled, no young man would think of standing erect; but as a sign of respect for his elders, walks and waits upon them in a stoop-shouldered position. Even the language of the common people is changed out of respect for the chiefs, more respectful terms always being used in addressing a chief than a common person.

The home life of the ordinary Samoan family in time of peace, is an uneventful one. The father has his taro and banana patches, and his little bread-fruit and cocoanut grove to care for. He breaks the monotony of this work by going fishing in the sea, long before most people here are up in the morning. But he gets even with us by following the Spanish custom of taking a siesta. So accustomed are they to the noonday nap that it is almost impossible for them to keep awake all day. The wife and the girls spend their time in fishing for muscles in shallow water, washing their limited clothing, braiding mats and baskets, scraping, pounding, pasting and painting their native cloth. This, by the by, is made from the bark of the small paper-mulberry tree, about the size of a fishing pole. The women also take care of the food when it is cooked, but the young men are the chefs of Samoa, and also the principal waiters. Their method of cooking in an oven whose sides, top and bottom, are composed of hot rocks, covered with a mass of green leaves, has a tendency to preserve the aroma and flavor of the various articles cooked, which in our way, is often lost in the



air. It is remarkable how tender and palatable a small pig tastes that has been cooked in a native oven—a well-cooked chicken is not sweeter nor more juicy.

While every Samoan head of a family seems to own his home and small plantation, yet it is not so, for he is but one member of a large family, and simply a steward over his portion, being subject to the will of the "Matai," or head chief of his family. Because of this condition, families are often moved from one house to another. They are subject to removal for any overt act, or, as a matter of choice, families often move from one island to another; living one year with his folks and another with her folks, and so on, borrowing each other's children indiscriminately. They were seemingly much offended when we refused to let them adopt our little girl, and take her home with them to live. Natural affection as we understand it, between parents and children, does not seem to be very strong. Because of this peculiar interchange it would be next thing to impossible to take a correct census of the natives.

The first sight that greets one on entering a Samoan village, is the almost, and sometimes entirely, nude bodies of the little brown natives, playing in the sandy main street of the village. At the approach of a stranger, they scamper away in fear, and hide themselves behind cocoanut trees, and the posts of houses. They peek at you as you ride or walk through the village, with their big brown eyes set in the fattest and most interesting of faces. The native children have so few games to amuse them, that we were often tempted to introduce tops and marbles among them, that if possible they might sense the joyous delight of our boyhood days. The game of cricket has been introduced among the natives, but is frowned down by the English missionaries, because of the extremes they go to in playing it. One village plays against another for days and weeks, with feasting in the day time and "sivas" native dances, at night, until a famine is threatened in the village because of the entire cessation of work in caring for the crops.

There is a peculiarity in the way the natives do many things, and some of their ways are quite the opposite to ours; for instance, when women hand-print their "tapa" cloth, they strike away from the body instead of drawing the hand and brush towards them. They cut their children's hair with a piece of broken glass, shav-

ing the skull like that of a Chinaman, leaving a tuft of hair here and there in a most grotesque manner. Fancy an American mother looking on while these Samoan barbers shave their children's heads, with pieces of broken beer-bottles, fastening the little one between their knees as in a vice, during the operation.

Ava drinking is used to express good feeling and hospitality. While a little piece of ava-root looks like any common piece of root, yet in Samoan custom it is a sign of the most genuine hospitality. Speeches of welcome, and responses always attend its presentation. Altogether it is a most 'pleasant custom, as it is carried out on Samoa. The drink is made in mild form, does not stupify as on Hawaii, but is considered a good medicine by foreigners. It quenches the thirst, and often takes the place of a meal to the natives. In no other custom more than ava-drinking does one see the caste line drawn so closely between the various degrees of chiefs, matai faipule, tulafale, etc. The highest in rank is served first, or trouble follows, since the natives are exceedingly jealous of rank and genealogy. One would think, to see a "fono," or council of chiefs, (especially if on a Saturday) that they were all old, white-headed men, but on closer observation, you would find this effect the result of their hair, (which is always cropped short and combed pompadore, both fore and aft,) being smeared all over with a slackened lime paste. The lime has two effects. It keeps the head clean and turns the hair a golden brown. After a bath, and a plentiful supply of highly-perfumed cocoa-nut oil spread upon the hair and over the body, many of these seemingly white-headed chiefs change their appearance wonderfully.

# LIQUID AIR, AND SOME OF THE EXTRAVAGANT CLAIMS MADE FOR IT.

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So many articles treating on the subject of liquid air, the marvelous properties of the substance, and the alleged possibilities of its application to the service of man, have appeared in the magazines of recent months, that additional writings of the kind call for a statement of reason or excuse for their coming forth. The present writer's excuse for appearing in print under the foregoing heading rests on the urgent and repeated requests of the ERA's editors to this end; and their reasons for desiring such a contribution are probably strengthened by the questionable reliability of the great array of liquid air literature already presented to the reading public. Certainly much that has been published on this subject consists of unproved assertions and of extravagant promises, the fulfillment of which is by no means assured. Prospectuses of three companies have already appeared, each specifying a capitalization of five millions of dollars, and predicting speedy and enormous returns to those who invest their means in the utilization of this new agent of civilization and progress. The careful reader may have observed that the immoderate praise of liquid air as an agent of unprecedented efficiency, and the song of its future triumphs, have been generally voiced through the columns of semi-sensational periodicals; while scientific journals and publications of acknowledged authority in the special field of physics have been mainly silent on the subject or studiously guarded in their utter-

ances. Demonstrated facts, unsupported theories, and fanciful dreams have been so mingled in current discussions of liquid air, that the lay reader may be unable to distinguish between fact and supposition.

In the first place, what is liquid air, or, more accurately stated, liquefied air? It may be profitable to preface the answer to this question by a few general considerations. We are accustomed to speak of two classes of substances with respect to physical state, viz., solids and fluids; of fluids two sub-classes are recognized, liquids and gases. The essential difference between a liquid and the same substance in a state of gas is one of condensation, the particles of the gaseous substance being brought closer together in the process of liquefaction. Long ago it was demonstrated that by increasing pressure, or by lowering temperature, and more expeditiously by combining both of these operations, certain gases could be reduced to the liquid condition. Increased pressure was usually employed as the means of liquefaction, but experiment soon proved that pressure alone would not insure liquefaction in all cases; and that for each gas there is a certain degree of heat, commonly known as the critical point of temperature, above which the gas cannot liquefy, however great the pressure applied. It has also been proved that for every gas there exists a critical point of pressure, below which liquefaction is impossible even though the temperature be greatly reduced. Air, which is not a single gas but a mixture of gases, was one of the most obstinate substances to liquefy. Its critical temperature has been proved to be about  $-140^{\circ}\text{C}$ , and its critical pressure 39 atmospheres, or 585 pounds to the square inch. Liquefied air then is the ordinary atmospheric mixture of gases, so condensed by pressure and cold as to be brought into the state of a watery fluid.

Means of producing intense cold have been eagerly sought with the hope of employing such in the liquefaction of gases. The common methods now used are based on the fact that heat is absorbed in the process of gas expansion. It is generally known that when a gas is compressed by mechanical means it becomes warm. Conversely, when a gas so compressed is allowed to expand, heat is absorbed, and the bodies with which the expanding gas is in contact will be robbed of their sensible heat. Upon this princi-



ple the expansion of compressed ammonia in tubes is made a means of refrigeration.

In 1879, Callette liquefied air in small quantities by means of pressure mechanically applied, combined with the cooling effect of expanding gases. Six years later, Solvay produced liquid air in greater quantities by employing a cumulative method of cooling, the principle of which may be stated briefly as follows: Air that has been compressed is deprived of part of its sensible heat by external cooling; it is then allowed to expand to its volume before compression, and is again compressed, cooled and allowed to expand, the process being repeated until a very low degree of temperature is reached. This method has been improved upon by Linde, of Munich, in 1895; and during recent months, by Mr. Charles E. Tripler of New York. The gentleman last named has been so successful in his efforts that liquid air is now produced at a very low cost, and in quantity sufficiently great to warrant the expectation that its adaptability to practical purposes may be thoroughly tested by experiment. While the means of producing the substance were so costly and difficult, practical experiments, on a large scale, were not attempted. It is interesting to note that in Mr. Tripler's ingenious and highly efficient method of applying the principle of cumulative cooling, compressed air is employed as the gas which cools by expanding. Liquefied air is air in an extreme state of compression; this substance therefore may be and has been employed as a cooling agent, which by its own evaporation and subsequent expansion, cools, and eventually liquefies other, though smaller quantities of air. The principle underlying the process by which air is liquefied on the cumulative plan of cooling, is thus concisely described in a recent paper by Mr. E. S. Wicklin, of Chicago. It should be understood that the description is not that of any particular machine. "Air compressed to about 2,500 pounds to the inch, and cooled by being passed in pipes through a bath of running water while thus compressed, is carried through coils of pipes to a receiver several feet away. Into this it is discharged through pinholes not large enough to reduce the pressure in the coils. As fast as set free in the receiver, the air expands to nearly its original volume, falling in temperature perhaps a hundred degrees or more. From the receiver the air flows

back through a large jacket that surrounds the incoming coils, and returns to the compressor, where it is again compressed, cooled, returned through the coils, and discharged through the pinholes. Thus it will be seen that as soon as the operation is started the coils are enveloped in an intensely cold atmosphere that greedily snatches heat from every inch that it touches. In this condition the air in the coils is every moment growing colder, and is thus discharged from the pinholes at a temperature more reduced, and filling the jacket with expanded air ever more and more eager to devour the last remaining vestige of heat in the coils. This cannot long continue. The cold becomes so intense that the expanding air gives up its latent heat, forms a cloud, and rains down a liquid shower to the bottom of the receiver. From this moment the condenser must draw a part of its supply from the outside, as every drop of the liquid takes up seven hundred and fifty times its volume of the expanded air."

Of the remarkable properties possessed by liquid air much has been written, and the published descriptions, in general full and accurate, are all instructive and interesting. The boiling point of liquid air, or the temperature at which, under proper pressure, air passes into the liquid condition is about  $312^{\circ}$  F.; that is  $344$  Fahrenheit degrees below the freezing point of water. Now, the temperature difference between water at its freezing point and water at its boiling point, (at the sea level) is only  $180$  Fahrenheit degrees; yet water at its freezing point is  $344$  degrees hotter than liquid air at its boiling point. The ordinary temperature of a living room, say  $68^{\circ}$  F., is  $380$  degrees hotter than boiling liquid air. Consequently when liquid air in an open vessel is exposed to the ordinary temperature of a room, or even when poured into an ice cavity, it boils violently, and is rapidly reconverted into the gaseous state. Alcohol, which, because of its low freezing point, —  $202.9^{\circ}$  F., is used in thermometers designed to indicate very low temperatures, is solidified when brought in contact with liquid air; and mercury under similar conditions is frozen so hard that a block of the metal may be used as a hammer. Such facts as these, while interesting and curious, are of but little promise in pointing a way to the utilization of liquid air in the practical arts. The main purposes to which man hopes to apply the substance are those of

refrigeration and power, and it is along these lines that the loudly advertized schemes of immediate application are directed. Let us briefly consider each of these purposes, and the probable adaptability of liquid air thereto.

As a refrigerating agent liquid air has been credited with efficiency almost beyond comprehension. And indeed there appears great promise of advantage in substituting this new liquid for ammonia and other substances which have heretofore been utilized on the principle of cooling through evaporation and gaseous expansion in large refrigerating plants. It would seem to be an easy matter to equip ships, hospitals, and large establishments generally, with liquid-air machines, by which ice could be readily produced, and rooms be kept cool by a system of expansion tubes. But the plan of using liquid air as a cooling agent on a small scale, by simple exposure in open vessels, is probably impracticable. Nevertheless, wonderful claims have been asserted for the substance when so employed. I quote from a prospectus circulated by an eastern company now offering its stock for sale:—"A single gallon [of liquid air] will perform wonders in an ordinary city home. A tumblerful dipped out and placed in the ice chest will maintain a temperature of zero in the refrigerator for twenty-four hours. A quart of it placed in the ventilating apparatus will keep the temperature of the whole house at 60° during the hottest summer day. The remainder of the gallon put into the proper motor, with an electric dynamo attachment, will generate enough heat to do the cooking, run the electric lights, warm the water for the bath, and in the winter heat the entire house by electric radiators. Its application as a medicine is full of marvelous possibilities." This is perhaps a fair type of many published assertions on the subject. The prospectuses of other companies embodying statements as extravagant as the foregoing have reached my hand.

The utter fallacy of many of these statements can be practically demonstrated and mathematically proved by any capable student of physics. Not desiring to burden these pages with details of calculation, which to many would be tedious, I content myself with a statement of results. One pound of liquid air is at best equal in refrigerating power to less than one pound and a half of ice; (accurately stated, 1.42 pounds of ice). Furthermore, it

is certain that the loss through evaporation, etc., will be much greater in the case of liquid air than in that of ice, and therefore this theoretical efficiency will not be realized. Therefore, liquid air and ice may be considered as about equal in practical refrigerating value, weight for weight. A tumblerful of liquid air weighing about half a pound, is therefore equal as a refrigerating agent to about half a pound of ice.

The second statement quoted in regard to the great cooling effect of a small quantity of liquid air, viz., that "a quart of it placed in the ventilating apparatus will keep the temperature of the whole house at 60° during the hottest summer day," is likewise untrue. As a matter of fact the refrigerating effect of a quart of liquid air so used would be equivalent to that of about two pounds of ice. The assertion that the unused portion of the gallon of liquid air (five and a half pints) would furnish motive power sufficient to run a dynamo, warming and lighting the house and furnishing heat for the cook-room and the bath, is a gross exaggeration. In considering it we are brought to the second probable means of liquid air utilization, viz., as a source of power.

That the great expansive power of liquid air can be used as a convenient means of mechanical energy, there can be little doubt. The value of this source of energy can be practically determined. The full theoretical efficiency of a gallon of the liquid is equivalent to a force of one-horse power operating forty-five minutes; and the five and a half pints referred to above would furnish one-horse power during thirty-one minutes only. Practically this efficiency would be greatly lessened through the inevitable losses in working.

It is, however, probable, almost certain indeed, that liquid air will be very widely employed as a motive power; the ease and convenience attending its use being among its strong recommendations to this service. But no one can reasonably hope to gain from the expansive power of liquid air greater force than was employed in producing the liquid; indeed, as shown, the practical yield will be necessarily less. It may suit our convenience, and therefore be of advantage to us, to employ the power of steam to drive a dynamo, thereby transforming the energy into electricity; we may then use the electric current in operating a motor, which in turn may drive



a mill, a printing press or a street car; yet who would expect to realize in the motor as great a manifestation of energy as was yielded by the steam engine in the first place? Every transformation has cost much in loss of available power. Compressed air has been found serviceable, because convenient, in driving small engines; but the power resulting is always less than that employed to compress the air; and with appliances theoretically perfect could never be greater than the initial energy developed.

Uses at once varied and great already appear in the prospect for liquid air; there is little excuse for the unfounded claims that have been asserted as among its assured applications. The substance will probably find a place among the cauterizing agents used in surgery. Its employment in the manufacture of explosives and as a means of securing more thorough combustion of fuel appears reasonably certain. Its adaptability to the purposes last named may be thus explained. As before stated, the atmosphere is a mixture of gases, the principal ingredients being oxygen and nitrogen. When reduced to the liquid state and allowed to boil, the nitrogen disappears first, its boiling point ( $-320^{\circ}\text{F.}$ ), being about twenty degrees below that of oxygen, ( $-300^{\circ}\text{F.}$ ); the oxygen therefore is soon in excess. Now, oxygen is the common supporter of combustion; and if liquid oxygen, thus readily obtainable, can be safely and successfully fed to carbon undergoing combustion, the present woeful waste of fuel may be largely obviated. In a similar way the addition of liquid oxygen to explosive materials may greatly add to their efficiency.

But of all the wonders, real or imaginary thus far declared of liquid air, the most astounding is the following: It is asserted that a given amount of liquid air, when employed to drive a liquid air engine, actually produces a quantity of the substance greater than that used in the machine. Mr. Tripler is quoted as saying: "I have actually made about ten gallons of liquid air in my liquefier by the use of about three gallons in my engine. There is therefore a surplusage of seven gallons that has cost me nothing, and which I can use elsewhere as power." This surprising statement is the cause of the almost unparalleled excitement incident to the announcement of the successful manufacture of liquid air in quantity. Certainly to any one who can accept the declaration as made above

it is sufficiently astonishing. To the physicist it is simply a misstatement. Either we have not understood Mr. Tripler or he has failed to fully comprehend his own operations. Fanciful pictures have been drawn of the boundless possibilities of a power that costs less than nothing, and of energy that perpetuates itself in an ever increasing proportion. Such a solution of such a problem belittles the impossibilities of perpetual motion. However, the statement is not yet fortified by the proof which physicists demand. It may be noted that the article in which Mr. Tripler is quoted as having used the words given above, closes as follows:—"Much has yet to be done before liquid air becomes the revolutionizing power which Mr. Tripler prophesies. \* \* \* Mr. Tripler has yet to perfect his machinery for producing liquid air without expense."

The assurance which to some may seem presumption, in rejecting the positive statement concerning the increasing production of liquid air through itself alone, is justified by the fact that laws of nature are opposed to the declaration. It is not given to man to create either matter or energy. His drafts on the bank of nature will be honored to the extent of his deposit honestly made therein, and no further. He may utilize matter and the forces about him, by exchange and transformation, but he cannot get something for nothing.

## EDITOR'S TABLE.

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### THE ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON.

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Much has been said, at different times, as to the whereabouts of the original manuscript of the Book of Mormon, but very little of a definite character has been said respecting this topic. Quite recently an article on this subject was reprinted in the *St. Louis Republic*, from a Richmond, Missouri, correspondent, and copied by the *Troy, N. Y. Press* and reproduced from the latter paper by the *Deseret News* of September 27th, with appropriate comment. That the readers of the ERA may more clearly see the puerile, but malicious character of this article, which is a fair sample of many others published in the press of the country, on this subject, it is here reproduced:

The original manuscript of Joseph Smith's "Book of Mormon," the Bible of the "Mormon" Church, is kept in a bank vault in this town. The Elders of the "Mormon" Church, in Utah, made different attempts, in past years, to get possession of it, but failed. Once they offered \$100,000 in cash for the old and yellow manuscript, but its keeper, David Whitmer, one of the founders of the Church refused the offer because he believed the Utah branch of the Church wished to get hold of the manuscript to insert into it, by forgery, a clause that would authorize and sanction the practice of polygamy. Last week, two representatives of the "Mormon" Church of Utah were here making another attempt to buy the manuscript. This original manuscript, written at the dictation of Joseph Smith, is now in the possession of George W. Schweich of this town, a retired merchant, the grandson of David Whitmer who was one of the three witnesses to the writing of the manuscript. The manuscript of the "Book of Mormon" contains six hundred large sheets of linen paper, the size of foolscap, written closely on both sides. The

paper is yellow with age, and the ink is faded to brown. The pages are bound together with strings of yarn. The manuscript contains three hundred and fifty thousand words. It was written in 1829.

The fact of the matter is that the original manuscript of the Book of Mormon never was "kept in a bank vault" in the town of Richmond nor in that of any other town, in Missouri. Neither has the original manuscript ever been in the possession of David Whitmer nor that of any of his kindred. Neither has the "Mormon" Church in Utah through any of its Elders or otherwise attempted at any time to get possession of the original manuscript of the Book of Mormon, "and failed." The Church in Utah has not at any time, through its Elders or otherwise, offered a hundred thousand dollars nor any other sum of money for the original manuscript, nor for the "old and yellow" copy of it which was left by Oliver Cowdery, at his death at Richmond, Missouri, March 3rd, 1850, in the possession of David Whitmer, which copy is said to be now "in a bank vault" in Richmond, Missouri. The story about David Whitmer refusing "the offer" of one hundred thousand dollars for his copy of the manuscript, "because he believed the Utah branch of the Church wished to get hold of the manuscript to insert into it, by forgery, a clause that would authorize and sanction the practice of polygamy," is ridiculous twaddle. The fact, however, that such a story is told, and published in some of the leading newspapers of the country, would make it appear that there are people blind enough to give credence to it.

First, let it be said that David Whitmer's "belief," if he ever entertained such a belief, together with the whole story, is without the least shadow of truth. How could it be possible for such a thing as forgery to be perpetrated! Up to the date of the alleged offer hundreds of thousands of copies of the Book of Mormon had been published and scattered broad-cast over the world, and, besides, translated into more than a dozen foreign languages. Therefore, even if David Whitmer or the agents of the "Mormon" Church of Utah, might desire to alter the manuscript, how could they hope to call in and change the tens of thousands of the printed book? Comment is unnecessary. A grain of common sense will show how imbecile the thought.



The statement that "last week two representatives of the 'Mormon' Church, of Utah, were here making another attempt to buy the manuscript," is a falsehood of the same class. However, there may have been occasionally an Elder of the Church, not posted on this subject, who, for some purpose known to himself, might have tried to ascertain the value in which this manuscript is held by its possessors. But no man, Elder or Apostle, is, nor ever has been, authorized by the Church of Jesus Christ of Latter-day Saints to offer any sum of money for the manuscript now in the possession of the heirs of David Whitmer. In September, 1878, in company with Apostle Orson Pratt, the writer visited David Whitmer, at Richmond, Ray County, Missouri. In the presence of David C. Whitmer, the son of Jacob, Philander Page, David J. Whitmer, son of David Whitmer, George Scheweich, Col. James W. Black, J. R. B. Van Cleave and some others, Father David Whitmer was asked if the three witnesses signed their own names to their testimony to the Book of Mormon? Father Whitmer unhesitatingly replied with emphasis:

"Yes, we each signed his own name."

"Then," said the questioner, "how is it that the names of all the witnesses are found here, (in D. W's manuscript) written in the same hand-writing?"

This question seemed to startle Father Whitmer, and, after examining the signatures he replied:

"Oliver must have copied them."

"Then, where are the original documents?" was asked.

He replied, "I don't know."

Knowing as we did with what sacredness this manuscript was regarded by Father Whitmer, both Elder Pratt and the writer sounded him to see if he could be induced to part with it, and we found him determined to retain it. We were not authorized to offer any money for the manuscript, neither did we make any offer of money or other consideration for it. But notwithstanding this fact, it was soon rumored about and published abroad that we had offered large sums of money for it.

In July, 1884, the writer received the following enquiries, by letter, from L. J. Traughbar, Jr., of Mandeville, Carrol County, Missouri:

“Did Mr. Pratt and you offer David Whitmer \$10,000 for the manuscript of the Book of Mormon? Did you offer him \$100,000? Did you make him any definite offer for them?”

To each question there can be but one reply, No, not those amounts and not one dollar!

Now let us see what became of the original manuscript of the Book of Mormon. The following is copied from the history of the Prophet Joseph Smith by his mother: (pp. 142 and 143.)

Soon after this Joseph secured the copyright; and before he returned to Pennsylvania, where he had left his wife, he received a commandment which was, in substance, as follows:

First, that Oliver Cowdery should transcribe the whole manuscript. Second, that he should take but one copy at a time to the office, so that if one copy should get destroyed, there would still be a copy remaining. Third, that in going to and from the office he should always have a guard attend him, for the purpose of protecting the manuscript. Fourth, that a guard should be kept constantly on the watch, both night and day, about the house to protect the manuscript from malicious persons, who would infest the house for the purpose of destroying the manuscript. All these things were strictly attended to, as the Lord commanded Joseph. After giving these instructions, Joseph returned to Pennsylvania.

This is sufficient to show that the original manuscript was copied by Oliver Cowdery.

The following letter may be interesting here:

Further facts in relation to the manuscript of the Book of Mormon. I saw the Prophet Joseph Smith, Jr., hide up the above manuscript unto the Lord in the south-east corner of the Nauvoo House, Illinois. I stood within eight or ten feet of him, heard and saw what he said and did, on that important occasion, which I freely testify to all the world.

[Signed]      FREDERICK KESLER, SEN.,

Bishop of the Sixteenth Ward,

October 12, 1878.

Salt Lake City, Utah.

From the history of Joseph Smith, *Millennial Star*, Vol. 18, page 693, (See also *Times and Seasons*, Vol. 2, page 576), we copy: “Conference met in the grove. The Presidency being absent laying the corner stone of the Nauvoo House, the meeting was called to order by President B. Young.” This is under date of October 2, 1841.

Many years ago, the writer copied the following statement from the early records of The Church, which were kept by his private secretary under the immediate direction and supervision of the Prophet Joseph Smith himself:

The corner stone of the Nauvoo House was laid by President Joseph Smith on the 2nd of October, 1841, and the following articles were deposited therein by the President, to-wit:

A Book of Mormon; a revelation given January 19, 1841; the *Times and Seasons*, containing the charter of the Nauvoo House; Journal of Heber C. Kimball; the memorial of Lyman Wight to the United States Senate; a Book of Doctrine and Covenants, first edition; No. 35 of the *Times and Seasons*; THE ORIGINAL MANUSCRIPT OF THE BOOK OF MORMON; the Persecutions of the Church in the State of Missouri, published in the *Times and Seasons*; the Holy Bible. Silver coins as follows: one half-dollar, one quarter-dollar, two dimes, two half-dimes, and one copper coin."

Thus we see that the original manuscript of the Book of Mormon, which had up to this time remained in the possession of Joseph himself, was on October 2nd, 1841, by his own hand, deposited in the south-east corner of the Nauvoo House, with other things, and that it never was at any time in the possession of David Whitmer. The copy taken was used for printing by E. B. Grandin, of Palmyra, New York. Oliver Cowdery read the proofs, and when the book was printed retained possession of the copy which, at his death, in Richmond, fell into the hands of David Whitmer. These are the facts. And, in further proof, the writer avers that he is now in possession of a portion of the original manuscript, and "The Memorial of Lyman Wight to the United States Senate," which were taken from the Nauvoo House about the year 1884, by L. C. Bidamon, when he removed that portion of the house which contained the records.—JOSEPH F. SMITH.

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#### COLLECTION OF ANECDOTES.

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We ask the readers of the ERA to write anecdotes.

The Latter-day Saints, through their missionary system, have

had unusual opportunities to gain experience, knowledge, and valuable and interesting information. Every year hundreds of missionaries are sent out into the nations of the earth. The object of their going is, of course, to preach the Gospel, but in connection with this labor, much experimental knowledge is incidentally received by the individual which in the aggregate should have a tendency to make ours the best informed community in the world. Such knowledge must prove of incalculable benefit to the people as a whole. Many new ideas are thus gathered relating to mechanical, industrial, business, religious, moral and social affairs, and are converted to the best use, in the line of progress, in the building of our mountain commonwealth.

It has occurred to the editors of the IMPROVEMENT ERA that among the returned Elders, as well as among those who are now in the field, in all parts of the world, there must be a rich fund of anecdotal experience, illustrating a variety of topics of interest to the general reader, and especially useful to young men in their daily work of character-building. Placed before the public, would this not make valuable and instructive reading? With such thought in view, we have decided to make an effort to gather a collection of anecdotes.

We ask every reader of the ERA who has one in mind to write it, and forward it to the editor. The collection will appear in chapters, as we find room to print the communications. In order to guide the writers, we give the following anecdotes as examples:

Illustrating the necessity of holding one's self in readiness to grasp the opportunity which is said to come to every man once in a life time: it is told by William Eugene Lewis in the *Metropolitan*, as having been related to him by "Fighting Bob" Evans of the Navy.

"Dewey at Manila" said Captain Evans, "recalls to my mind an incident that occurred in the war with the South \* \* \* Farragut and his fleet lay down toward the mouth of the Mississippi, completely preventing the passage of the stream by the enemy. Above were several gunboats and ironclads, reformed tugs and other craft, which we would call auxiliaries now. These were greatly needed at New Orleans. There wasn't an apparent chance in the world for the Confederate boats to make the trip. For a long, weary time the condition remained the same. It looked as if the close of the war would find the fleets in unchanged



relative position. One day it happened that the commanders of Farragut's ships undertook a general [rehabilitation and repair. Their fires were banked and there was a sound of scraping, and the smell of paint was on the air. Of all the ships on the blockade but one had fires under her boilers and sufficient steam to start her engines. This was the time the Confederates chose to move their boats. Down the channel they came and rounded the bend, not in line of battle, but Indian file, like ducks returning from an excursion. The Northern fleet was helpless—all but the one craft. Officers and men, in their chagrin, alternated cursing with crying.

"What did the commander of the one ship capable of attacking do?

"He had no instructions suitable for the emergency, so he overhauled his chest and presently there fluttered and snapped from his halyards the inquiry: 'Shall I engage the enemy?'

"Naturally Farragut and the officers on his flagship were employed watching the regatta which steamed on down with many marine insults. No answer came to the commander's question, for no one had taken the trouble to read it. At last he ordered his gig and went over to the flagship to confer. He was met on the stage side by Old Ironsides himself. Although the lower Mississippi region is sub-tropical, those who were witnesses assert that the temperature was Alaskan.

"I received no response to my signal"—began the commander who had steam but lacked initiative.

"'Captain,' interrupted Farragut, 'to every man comes an opportunity once in his lifetime. Yours has passed, down the river.'

"The Admiral cut off discussion by retiring. Dewey's opportunity found him adequate, and so far from asking for directions, he cut the only line of communication. Orders," concluded Captain Evans with gravity, "are often extremely troublesome, not to say discouraging."

Illustrating a noble revenge, or paying good for evil:

When Madame Sontag began her musical career, she was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger, who had begun to decline through her dissipation. Years passed on and Madame Sontag, at the height of her popularity, was riding through Berlin, when she saw a child leading a blind woman. "Come here, my child," said Madame Sontag; "who is that you are leading by the hand?" "That's my mother," replied the child; "that's Amelia Steininger. She used to be a great singer, but she lost her voice and she cried so much about it that she lost her eyesight." "Give my love to her," said Madame Sontag, "and tell her an old acquaintance will call on her this

afternoon." The next week, in Berlin, Madame Sontag sang before a vast audience gathered at a benefit for that blind woman. She employed a skilled oculist, but he in vain tried to give eyesight to the blind woman. Until the day of Amelia Steininger's death, Madame Sontag took care of her, and her daughter after her. That was what the queen of song did for her enemy.

Illustrating the courtesy and consideration of George Washington: told by Martha Littlefield Phillips in the *Century Magazine* in, "Recollection of Washington and his friends." The author is a granddaughter of the youngest daughter of General Nathaniel Greene, and she tells the incident in the words of her grandmother concerning a visit of the latter to Washington at Philadelphia:

One incident which occurred during that visit was so comical in itself, and so characteristic of Washington, that I recall it for your entertainment. Early in a bright December morning a droll-looking old countryman called to see the President. In the midst of their interview breakfast was announced, and the President invited the visitor, as was his hospitable wont on such occasions, to a seat beside him at the table. The visitor drank his coffee from the saucer, but lest any grief should come to the snowy damask, he laboriously scraped the bottom of his cup on the saucer's edge before setting it down on the table-cloth. He did it with such audible vigor that it attracted my attention, and that of several young people present, always on the alert for occasions of laughter. We were so indiscreet as to allow our amusement to become obvious. General Washington took in the situation and immediately adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he reproduced. Our disposition to laugh was quenched at once.

Illustrating the difficulty of translating verbatim from one language to another: told by a traveler from Brooklyn who happened to be in Venice in July, 1898, and received his first intelligence from the Italian newspapers, of the American victory over the Spanish fleet at Santiago.

"With my limited knowledge of Italian," he says, "I was just able to make out from the morning paper that we had destroyed the Spanish fleet, and that there was great rejoicing on our ships after the fight; and wanting particulars, I took the paper to Professor Rovera who speaks almost perfect 'scholar's English', and asked him to translate it to

me, which he did in excellent style, until he came near the end, when, with a little hesitation, he read, 'And the band played the Flag with the Stars on it, and, It will be Very Warm in the City this Evening.' It was about a minute before I recognized 'The Star Spangled Banner,' and, 'Ther'll be a Hot Time in the Old Town Tonight.'

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## THE PARIS CONGRESS OF THE HISTORY OF RELIGIONS.

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At the instance of M. Victor Charbonnel, who is the chief promoter, the Parliament of Religions at Chicago, in 1893, is to be duplicated with some variations, at the Paris Exhibition of 1900. The general plan has been outlined, the movement being headed by M. Albert Reville, who is the chairman of the forty members of the Committee on Organization. He is the professor of history of religions at the College of France.

This Congress is to differ from the Chicago Parliament in that it is to be composed of a strictly scientific personnel. Its organizers will invite as speakers not the representatives of the various churches, but "independent and disinterested scholars who study the history of religion from the scientific side." Instead of faith, science will be used as a basis.

As with the Chicago Parliament, so with this, it met strong opposition at first. It was only after matters had been arranged in such a way as "to prevent all dogmatic and confessional controversy from finding a place on its program," that the Paris Congress of the History of Religions was permitted to organize. The principal opposition, though by no means all, came from the Catholics, who constitute the membership of the dominant religion in France. But all objections were at last overcome, and the organization is working.

A central committee composed of well-known French scholars, have drawn up the regulations. The Congress will have both general and sectional meetings. A circular has been issued explain-

ing the whole scope of the undertaking. The following paragraph is found in the official invitation which has been sent to historians, theologians, philosophers, folk-lorists, ethnographers and sociologists, so that the field of the discussion will be broad—broader by far, perhaps, than in Chicago, where, as the readers of the ERA are aware, unpopular faiths were excluded—at least this was the case with the Latter-day Saints:

“The proposed Congress is exclusively of a historical nature. During the nineteenth century the history of religions has been fully developed as an independent science, and should, therefore, be entitled to a prominent position in an international exhibition, the aim of which is to bequeath, as a legacy to the twentieth century the magnificent achievements of the nineteenth. The history of religion has an important mission to perform, in the way of elucidating the past and in shedding its illuminating influence on the moral and social problems of the present and the future. It is desirable that all those who have the progress of the subject at heart should learn how to know one another reciprocally. It is to their interest to consult together concerning the ways and means of giving religious studies a larger place in the curriculum of the universities, and to consider together certain questions of the hour. It will be profitable for all those who are isolated by their individual studies to find themselves united, for a few moments, on this common ground of scientific research.”

The Committee on Organization have decided to organize the following departments:

1. The religions of the uncivilized races and the civilizations of America prior to its discovery by Columbus.
2. The religions of the far east—China, Japan, and Indo-China, etc.
3. The Semitic religions—Judaism, Islamism.
4. The religions of Egypt.
5. The religions of India and Iran.
6. The religions of Greece and Rome.
7. The religions of the Celts, Teutons, Slavs, etc.
8. The Christian religion.

Every scientific communication will be received, while disputes or discussions regarding articles of faith, confessional polemics, only will be excluded. The Congress may thus become a receptacle for, and a dispenser of much valuable dead historical information, but we doubt it will ever result in any immediate living benefit, any more than did its Chicago prototype.



## IN LIGHTER MOOD.

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A baker who bought his butter in pound rolls from a farmer, noticing that the rolls looked rather small, weighed them, and found that they were all under a pound in weight. Thereupon he put the farmer into the county court.

"These butter rolls," said the judge, "are certainly under a pound in weight. Have you any scales?" he asked.

"I have," said the farmer.

"And have you any weights?"

"No, sir."

"Then how do you weigh your butter?"

"That's very simple," said the farmer. "While I've been selling butter to the baker I've been buying pound loaves from him and I have used them for weights on my own scales."

\* \* \*

As Artemus Ward was once traveling in the cars, dreading to be bored and feeling miserable, a man approached him, sat down and said,—

"Did you hear that last thing on Horace Greeley?"

"Greeley? Greeley?" said Artemus. "Horace Greeley? Who is he?"

The man was quiet about five minutes. Pretty soon he said,—

"George Francis Train is kicking up a good deal of a row over England. Do you think they will put him in a bastille?"

"Train? Train? George Francis Train?" said Artemus, solemnly, "I never heard of him."

This ignorance kept the man quiet about fifteen minutes, then he said,—

"What do you think about General Grant's chances for the Presidency? Do you think they will run him?"

"Grant? Grant? Hang it man," said Artemus, "you appear to know more strangers than any man I ever saw."

The man was furious. He walked off, but at last came back and said,—

"You confounded ignoramus, did you ever hear of Adam?"

"What was his other name?"

## OUR WORK.

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### THE ERA AS A TEXT-BOOK.

In order to bring the exercises of the Improvement Associations and the contents of the IMPROVEMENT ERA more closely together, that they may become more directly co-operative and inter-dependent, the General Board offers the following suggestions to presidents and officers of the associations:

The manual work, as heretofore, should constitute the chief part of the weekly program. In addition, however, there is frequently time left for miscellaneous exercises; and it is suggested and urged that where such is the case, (and it would be well for each association to have some time remaining, at the close of the regular manual exercises,) that a lesson be provided from the ERA for each program, both of the weekly meetings and monthly conjoint sessions. For example, let the officers carefully read the last current number of the ERA and then select, say four articles, to be considered during the coming month, appointing some member to make a report of the substance of each article, or, if it be short, perhaps read it, as a part of the regular program. We have in mind several articles, in the October number, for instance, that could be treated in this way with much profit. As examples of these Dr. Brimhall's article on "Continuity in Character;" Dr. Young's article on the "Evils of Drink and Tobacco," and two articles in "Our Work" department on "Writing as a Means of Improvement;" and "Just a Hint or Two," by Elder Naishitt. Other articles, also, might be named from this same number that would prove interesting if studied and thus presented. It is also suggested that the officers occasionally put to the whole association some question that can be answered by reference to the ERA, as for example, in the October number, What is the plain duty of every young man as to his course regarding evil? page 946. Who was William Wilberforce? page 935; Relate the anecdote illustrating the power of

environment over us. Page 932. What leading lesson in the article, "A Message to Garcia?"

These hints on program-making are worthy of adoption by the presiding officers, and we will be pleased to hear from those who shall put them into effect, as to their results and practicability.

As a further example, the following articles and questions are named for November study: "First Mission to the Lamanites," "The Original Book of Mormon Manuscript," "The Zionist Movement" and the article on Joseph Smith by Edgar Young. Questions like these may be asked: What was the testimony received by Dr. Maeser, after baptism? What leading thought do you get from the article, "The Returned Elder?" Relate an incident showing an Elder's influence? Page 32.

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## PRINTED INVITATIONS TO ATTEND THE FIRST MEETING.

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Among the many changes made in Stake officers recently, the change in Weber Stake is to be numbered. This occurred on Sunday, May 21, last, at which time Elder B. H. Roberts and other members of the General Board visited the Stake and attended the conference held in the Ogden Tabernacle. Superintendent Angus T. Wright, his counselors, Thos A. Shreeve and H. H. Thomas, and other officers of the Board, after years of faithful service in the improvement cause, were honorably released. The following officers were then presented and sustained:

John L. Herrick, superintendent; John V. Bluth and Heber Scowcroft, counselors; T. Y. Stanford, recording secretary; J. W. F. Volker, corresponding secretary; Parley T. Wright, treasurer; Wm. E. Newman, M. H. Thomas, Geo. W. Baker, J. W. West, J. F. Snedaker, J. R. Beus, W. G. Cragun, aids. At a subsequent conference Elder Willard Scowcroft was added to the board as chorister.

The new board began its labors this fall by instituting an active campaign in behalf of mutual improvement. Among the new ideas advanced was that of printing a circular letter, at the expense of the Stake Board, and supplying the president of each association with enough copies to send one to every member of the ward who should be a mem-

ber of the association. The presidency of each association addressed these letters and filled in the blank left for the date of commencing the season's work. After being signed by the president and secretary, these letters were delivered to the members of the ward who were, or who should be, enrolled as members of the association.

The idea, we think, is a good one, and we print the circular below for the benefit of others who may desire to adopt this plan of inviting their members to attend the opening meeting each year.

.....UTAH, OCT. 1, 1899.

.....

DEAR BROTHER:

As the time is approaching for us to begin our season's work of the Mutual Improvement, we desire to call your attention to some things of importance in relation thereto.

Our first meeting will be held on.....at.....  
p. m. sharp, in our meeting house.

As the study of the new manual, which is entitled, "The Dispensation of the Fullness of Times," is a very interesting one, and also instructive, it will be to your individual benefit to attend every meeting if possible, commencing with the first, and we are certain that at the close of the season you will feel that the time spent in attending to these meetings and studies, will have paid you immensely, as it takes up history and other studies, which will increase your intellectual qualities and strengthen your spiritual life.

We want to make this season one of the best ever known, and as it will be to your personal benefit to take hold of this matter with zeal and energy, we have no doubt but what you will give us your assistance and attend the first meeting, as we will have a program arranged and studies will commence at that time.

We also call your attention to the Improvement Era, which is published monthly for the benefit of the young men of Zion. It is very instructive and interesting, and we desire you to subscribe or renew your subscription to this magazine.

The subscription price is \$2.00 per annum in advance, including copy of the manual, which makes the subscription for the Era \$1.75 per annum.

We sincerely hope and trust that you will help us in this matter and assist in making the meetings for the coming season as interesting as possible, so that all our young people will feel encouraged in the cause in which we are engaged.



Please do not forget the date of our first meeting, as we certainly expect you to be there.

Manuals can be procured from the undersigned.

Your Brethren,

.....  
President.

.....  
Secretary.

The general night of meeting in the Weber Stake is Tuesday, and the third Sunday evening of each month is given over to conjoint meetings with the Y. L. M. I. A. A uniform meeting night has been of great value to the associations of this Stake.

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## THE MISSIONARIES, THEIR PREPARATION AND LABOR.

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At the last annual conference of the Y. M. M. I. A., it was intimated that possibly some change in the system of the missionary branch of our labors would be inaugurated. After some discussion, the details of the new movement were left with the General Board who decided to call some fifty Mutual Improvement Missionaries for 1899-1900, instead of a greater number, as heretofore. It was also decided that instead of laboring entirely with the membership, their special work would be with the stake and ward officers. They were to be direct representatives of the General Board, while the local missionary work was to be performed by ward officers or their delegated representatives. The missionary committee of the General Board, composed of Elders J. Golden Kimball, Frank Y. Taylor and Thomas Hull, were charged with the details of calling and instructing the missionaries.

The following brethren, out of those who were called, responded:

Alexander Campbell, Cardston, Alberta Stake, Canada; Alfred Kearl, Laketown, Utah, Bear Lake Stake, Idaho; Robert Andrus, Leorin, Bingham Stake, Idaho; Nels Madsen, Brigham City, Box Elder Stake, Utah; Jos. Richardson, Smithfield, Cache Stake, Utah; Willard Baxter, Mount Sterling, Cache Stake, Utah; Brigham H. Telford, Lewiston, Cache Stake, Utah; Moses Smith, Marion, Cassia Stake, Idaho; Alonzo G. Sedgwick,

Bountiful, Davis Stake, Utah; Harley P. Randall, Centerville, Davis Stake, Utah; John S. Curtis, Orangeville, Emery Stake, Utah; John Hinckley, Rexburg, Fremont Stake, Idaho; W. I. Norton, Nephi, Juab Stake, Utah; Dennison E. Harris, Colonia Juarez, Juarez Stake, Mexico; Wallace Bunting, Kanab, Kanab Stake, Utah; Don C. Babbitt, Mesa, Maricopa, Stake, Arizona; Thomas R. Condie, Croyden, Morgan Stake, Utah; James Callan, Dayton, Oneida Stake, Idaho; John M. Bunker, Bunkerville, Nevada, Saint George Stake, Utah; J. S. Gibbons, Saint Johns, Saint Johns Stake, Arizona; Thomas E. Williams, Layton, Saint Joseph Stake, Arizona; Harry W. Matthews, Taylorsville, Salt Lake Stake, Utah; George M. White, Miller, Salt Lake Stake, Utah; D. J. Rogers, Bluff, San Juan Stake, Utah; Stephen A. Smith, Manassa, San Luis Stake, Colorado; George Dutson, Aurora, Sevier Stake, Utah; John Murray, Holbrook, Snowflake Stake, Arizona; Lorton Cranney, Cottonwood, Star Valley Stake, Wyoming; Arthur Maxwell, Peoa, Summit Stake, Utah; Joseph P. Sharp, Vernon, Tooele Stake, Utah; George A. Slauch, Vernal, Uintah Stake, Utah; Francis Kirkman, Lehi, Utah Stake, Utah; N. Parley Jensen, Spanish Fork, Utah Stake, Utah; R. Lovell Mendenhall, Mapleton, Utah Stake, Utah; Joseph Moulton, Heber City, Wasatch Stake, Utah; Seth Taft, Thurber, Wayne Stake, Utah; R. T. Rhees, View, Weber Stake, Utah; D. C. Walker, Eden, Weber Stake, Utah; John H. Glenn, Woodruff, Woodruff Stake, Utah.

In order to prepare them for their mission, meetings were arranged for by the missionary committee, to be held in the Social Hall, Salt Lake City, at which the following program was carried out:

Thursday, October 12, 1899.

10 a. m. Introductions, etc.

2 p. m. Outline of Missionary Work for the Season of 1899-1900; and general instructions. (a) Representatives of General Board. (b) Work with associations and stake and ward officers. (c) How this season's work differs from that of previous seasons.

Missionary Committee and Elder B. F. Grant.

7:30 p. m. The Manual. (a) What this manual is.

Elder Willard Done.

(b) Its object and plan. (c) How to use it.

Elder Edward H. Anderson.

Questions and answers

By Missionaries.

Friday, October 13.

10 a. m. Improvement Era and general improvement fund.

Elders Francis M. Lyman and Heber J. Grant.

- 2 p. m. 1. Local missionary work. (a) Ward officers to direct it.  
 (b) Call missionaries in wards to labor with dilatory members  
 and non-members. (c) How?

Elders J. Golden Kimball and Frank Y. Taylor.

2. Secretaries' work. (a) Rolls. (b) Records. (c) Kind of men for  
 secretaries. Elder Thomas Hull.

7:30 p. m. Questions and answers.

Saturday, October 14.

- 10 a. m. Duties of stake superintendents and ward presidents.

Elders John Henry Smith, Frank Y. Taylor and Thomas Hull.

2 p. m. Questions and answers.

7:30 p. m. Model Association.

Sunday, October 15.

The missionaries will visit the Sabbath Schools and Tabernacle and  
 ward meetings.

Monday, October 16.

- 10 a. m. Address By President Lorenzo Snow.

- 2 p. and 7:30 p. m. Methods. (a) How to entertain the members  
 of associations. (b) How to enthuse the members of associa-  
 tions. Elder George M. Cannon.  
 (c) How to get young men to work. (d) How to get older  
 members to work. Elder Abraham O. Woodruff.  
 (e) Ward amusements, outside influences, libraries, etc.

Elder Frank Y. Taylor.

Questions and answers.

Tuesday, October 17, Final Instructions.

1. First things to do on entering stake and ward. (a) Call on super-  
 intendent of M. I. A. (b) Call on president of stake. (c) Call on  
 president of association. (d) Call on bishop of ward.  
 2. How to approach officers. (a) Superintendent of M. I. A. (b) Pres-  
 ident of stake. (c) President of M. I. A. (d) Bishop of ward.  
 (What bishops should do with newly converted young men.)

President Joseph F. Smith and Apostle Francis M. Lyman.

3. Preaching. (a) When. (b) What. (c) How.

Elder J. Golden Kimball.

4. Deportment and appearance.

Elder J. Golden Kimball.

The missionaries will go out into the various stakes of Zion and meet  
 with the local officers and associations, in turn instructing them upon  
 these same points. The meetings resulted in decided success. The

Spirit of God and of the work were manifest. They go out to the stakes prepared to instruct and enthuse the officers in the important work before them. There should be good results from their labors. We trust that the stake and ward officers of the associations, conjointly with the local authorities of the Church, under whose directing and encouraging care the associations are placed, will co-operate with the missionaries, and push the work with vim, under the blessings of God, to sure and complete success.

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EVERY PROGRESSIVE PRESIDENT SHOULD ANSWER, YES.

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These are important days for Mutual Improvement Association work. Is your association completely organized? Do you succeed in getting a good attendance? Are all your members supplied with manuals? Do the officers meet weekly to prepare the lesson, and to arrange details for the regular meeting? Are you trying to comply with the rules on page 5, in the manual? Do you meet promptly on time and close on time? Is your meeting-place warm, light, clean and cheerful? Do you have a local system of missionaries whose duty it is to visit delinquent members each week? Do you think of your work constantly, and so create enthusiasm and interest? Do the members prepare their lessons at home? Have you and all your officers subscribed for the ERA, and each obtained one other subscriber? Have you planned for the collection of the Improvement Fund?



## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

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*September 19th, 1899:* The third annual convention of the League of American Municipalities opens in Syracuse, N. Y. President Sam'l L. Black in his opening address, said:

"We are not here to lose ourselves in abstruse and abstract speculations. Our purpose is a sternly practical one. We deal with human life; we seek to prolong it. We aim to work this out by disposing of such severely practical questions as garbage disposal, water supply, civil service reform, saloon regulations and similar measures. Neither the physicians nor the ministers of the gospel go before us in the humanitarian character of their work."

\* \* \* The French council of ministers decides to pardon Captain Dreyfus and the pardon is signed.

20th: Captain Dreyfus is released at 3 a. m. and leaves Rennes for Nantes.

25th: Affairs are reaching a crisis between Great Britain and the Transvaal republic in South Africa. The Orange Free State has decided to assist the Boers in case of hostilities. \* \* \* The Filipinos capture an American gunboat the *Urdaneta*. All her crew are missing.

26th: Admiral Dewey arrives off New York at dawn, two days ahead of schedule.

28th: Governor Wells and staff call on Admiral Dewey on the *Olympia*.

29th: A great naval parade is given in New York in honor of Admiral Dewey. It is said that nothing like it was ever seen before. Three million people witness the gigantic pageant. \* \* \* The situation in the Transvaal is such that hostilities may occur at any moment.

30th: The City and State of New York and the Nation unite in a vast demonstration in honor of Admiral Dewey. The great land parade is described as the wonder of modern times. \* \* \* The

Boers are mobilizing their forces in the Transvaal, and it is believed they will initiate hostilities shortly. \* \* \* Fourteen American prisoners are released by the Filipinos.

*October 1st.* George Swan, the City Auditor of Salt Lake and who was for many years the secretary of the Utah Central Railway, dies suddenly in Salt Lake City.

2nd: Another great ovation is given to Admiral Dewey. This time it is in Washington, D. C., and it is the greatest tribute ever paid by the Capital to any person.

3rd: The first State Fair in Utah opens in Salt Lake City. \*

\* \* President McKinley presents to Admiral Dewey the handsome sword awarded him by Congress.

4th: President McKinley directs the immediate dispatch of a number of war vessels to the Philippines. This action is the result of his interview with Admiral Dewey. \* \* \* President McKinley leaves Washington for a visit to Chicago.

6th: The seventieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints opens in Salt Lake City.

7th: The now notorious C. M. Owen files a complaint against President Lorenzo Snow, charging him with unlawful cohabitation.

8th: Bishop Edwin Stratford of the Fourth ward, Ogden, dies at his home in that city. \* \* \*

Hon. Wm. J. Bryan is taken sick with throat and lung trouble, at the home of Fred. J. White the Democratic candidate for Governor of Iowa, in Webster, Iowa. \*

\* \* Active war preparations continue both in England and the Transvaal.

10th: President Kruger of the Transvaal issues an ultimatum to Great Britain.

11th: A remarkable phenomenon is seen in Butte, Montana. One half of the town is said to be sliding down hill. Many buildings are badly cracked by the movement. \* \* \* Free State Burghers, South Africa, seize a train at Ladysmith, which was the property of the Natal (British) Government. This is practically the beginning of war with England.

13th: The county attorney of Salt Lake County refuses to prosecute President Snow on the ground that there is not sufficient evidence to convict. \* \* \* The first battle in the Transvaal war is fought. The Boers destroy an armored train and kill fifteen British soldiers.

14th: C. M. Owen files a complaint against Congressman-elect Roberts charging him with adultery.

16th: The *Columbia* wins the first race in the international contest.

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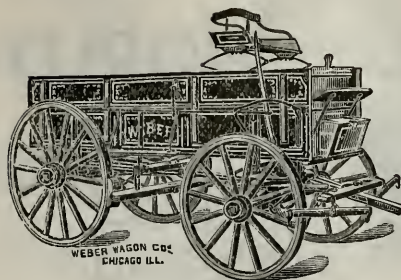
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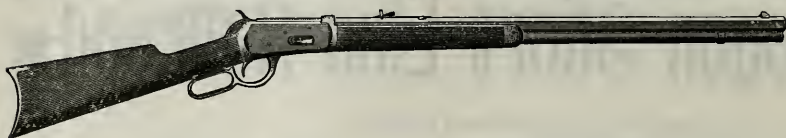
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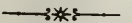
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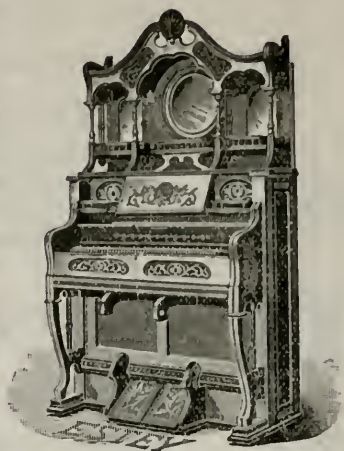
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